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(Feast day, May 6)

*Icon of the Refectory Church of St. Sergi
at the Trinity-St. Sergiy Lavra*

85 THE JOURNAL No.5 F THE MOSCOW PATRIARCHATE

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EASTER GREETINGS
from His Holiness Patriarch PIMEN
of Moscow and All Russia
to the Heads of Churches and Religious Associations

To His Holiness DIMITRIOS I, Archbishop of Constantinople
the New Rome and Ecumenical Patriarch

Your Holiness, beloved in the Lord Most Holy Vladyka,

CHRIST IS RISEN!

On this designated and holy day of Christ's Resurrection, on which the triumph of life over death is celebrated, I cordially greet you with great spiritual joy and wish you all the best.

May Christ, Who rose radiantly from the grave on the third day, Who is the True Source of the life of grace, Who reconciled the world with Himself, enriching us with all spiritual gifts and laying the foundation for our resurrection, grant Your Holiness many years of life abounding in good health and beneficent service to the glory of God and the benefit of all His creation.

In these bright Easter days let us offer fervent praise and thanks to the Risen Son of God for His great and benevolent deeds and ask for His blessing and mercy firmly trusting that *the Lord will give strength unto his people; the Lord will bless his people with peace* (Ps. 29. 11).

I wish Your Holiness in these radiant days the abundant joy of Easter.

With love in the Risen Christ,

+ **PIMEN, Patriarch of Moscow and All Russia**

Easter 1985,
Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent such messages of Easter greetings to the Primates of the Orthodox Churches:

- His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa; Alexandria
- His Beatitude **IGNATIOS IV**, Patriarch of Antioch the Great and All the East; Damascus
- His Beatitude **DIODOROS I**, Patriarch of the Holy City of Jerusalem and All Palestine; Jerusalem
- His Holiness and Beatitude **ILIYA II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi; Tbilisi
- His Holiness **GERMAN**, Archbishop of Peć, Metropolitan of Belgrade and Karlovci, Patriarch of Serbia; Belgrade
- His Beatitude **JUSTIN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Walachia, Archbishop of Bucharest; Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria; Sofia
- His Beatitude **CHRYSOStOMOS**, Archbishop of New Justiniana and All Cyprus; Nicosia
- His Beatitude **SERAPHIM**, Archbishop of Athens and All Hellas; Athens
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland; Warsaw

His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia; Prague
 His Beatitude **THEODOSIUS**, Archbishop of Washington, Metropolitan of All America and Canada; New York
 His Eminence **DAMIANOS**, Archbishop of Sinai, Pharan and Raitha; Cairo
 His Eminence **PAUL**, Archbishop of Karelia and All Finland; Kuopio
 His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan; Tokyo

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

His Holiness Pope **JOHN PAUL II**; Vatican City
 His Holiness **VAZGEN I**, Supreme Patriarch and Catholicos of All Armenians; Echmiadzin
 His Holiness **SHENUDA III**, Pope of Alexandria and Patriarch of St. Mark's See in All Africa and the Middle East; Cairo
 His Holiness Mar **IGNATIUS ZAKKA I IWAS**, Patriarch of Antioch and All the East; Damascus
 His Holiness **BASELIUS** Mar **THOMA MATTHEWS I**, Catholicos of the East, Metropolitan of Malankara; Kottayam
 His Holiness Abuna **TEKLE HAUMANOT**, Patriarch of the Ethiopian Church; Addis Ababa
 His Holiness Mar **DINKHA IV**, Catholicos-Patriarch of the Assyrian Church of the East
 His Beatitude **MAXIMOS V**, Patriarch of Antioch and All the East, Alexandria and Jerusalem; Damascus
 His Grace Dr. **ROBERT RUNCIE**, Archbishop of Canterbury, Primate of All England and Metropolitan; London
 His Grace Dr. **JOHN M. ALLIN**, Presiding Bishop of the Episcopal Church in the USA; New York
 His Grace Dr. **ANTONIUS JAN GLAZEMAKER**, Archbishop of Utrecht, Primate of the Old Catholic Church of the Netherlands; Utrecht
 Dr. **JOHN VIKSTROM**, Archbishop of Turku and Finland, Primate of the Evangelical Lutheran Church of Finland; Turku
 The Rev. Dr. **EMILIO CASTRO**, General Secretary of the World Council of Churches; Geneva
 The Rev. Dr. **LUBOMIR MIREJOVSKY**, General Secretary of the Christian Peace Conference; Prague
 Dr. **G. G. WILLIAMS**, General Secretary of the Conference of European Churches; Geneva
 Mr. **GERALD GÖTTING**, Chairman of the Christian Democratic Union of Germany; Berlin

His Holiness Patriarch PIMEN of Moscow and All Russia greeted with the joy of Easter:

Monsignor **JULIAN** Cardinal **VAIVODS**, Titular Bishop of Great Makriana, Apostolic Administrator of Riga and Liepaja; Riga
 Monsignor **LIUDAS POVILONIS**, Titular Bishop of Arcavica, Apostolic Administrator of Kaunas and Vilkavishkis; Kaunas
 Archbishop Dr. **JANIS MATULIS**, of the Evangelical Lutheran Church of Latvia; Riga
 Archbishop **EDGAR HARK**, of the Estonian Evangelical Lutheran Church; Tallinn
 V. E. **LOGVINENKO**, Chairman of the All-Union Council of the Evangelical Christians-Baptists; Moscow

His Holiness Patriarch PIMEN of Moscow and All Russia sent Easter greetings to:

The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia; Moscow
 The Most Reverend **GENNADIY**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers; Novozybkov
 I. I. **EGOROV**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR; Vilnius
 M. I. **CHUVANOV**, Chairman of the Moscow Transfiguration Community of Old Believers; Moscow
 F. S. **KUKUSHKIN**, Chairman of the Moscow Community of Christian Old Believers of the Pomorye Communion; Moscow

MESSAGE
from His Holiness Patriarch PIMEN
of Moscow and All Russia
and the Holy Synod
to the Venerable Archpastors, God-Loving Pastors,
Worthy Monks and Nuns,
and to All the Beloved Flock of the Russian Orthodox Church
on the 40th Anniversary
of the Glorious Victory of the Soviet People
in the Great Patriotic War of 1941-1945

*O come, let us sing unto the Lord: let us make a joyful
noise to the rock of our salvation (Ps. 95. 1).*

Beloved in the Lord venerable archpastors, most worthy pastors, monks and nuns, and all the God-loving children of the Russian Orthodox Church,

CHRIST IS RISEN!

My cordial greetings to you all on the Feast of Holy Easter and my warmest congratulations to you on the 40th anniversary of the glorious Victory of the Soviet people in the Great Patriotic War.

In the thousand-year existence of the Russian Orthodox Church her destiny has ever been inseparably connected with the destiny of our people. Their joys and sorrows have always been, are and will be, her joys and sorrows.

The history of our country abounds in tragic events. Not a century has passed without a war. Aggressors have invaded our land from the west and east, north and south. And every time the tocsin sounded from the holy cloisters and churches summoning the people to the defence of the Motherland.

Among the host of Russian saints are the names of the Orthodox Princes St. Aleksandr Nevsky and St. Daniil of Moscow who have resolutely repulsed enemy invaders; St. Aleksey of Moscow, who roused the spiritual forces of the Russian people and faith in their power to get rid of the Mongol-Tartar yoke; St. Sergiy Hegumen of Radonezh, who blessed the Orthodox Prince Dimitriy Donskoi for the battle on the Kulikovo Plain; St. Ermogen of Moscow, who staunchly defended the independence of our country for which he was martyred by the enemy.

During the harsh trials which fell to the lot of our Motherland in 1941-1945, the patriotism of the archpastors, pastors and our flock was manifested in full. Bearing in mind the behests of the great intercessors for and defenders of the Land of Russia, on the very first day of the Great Patriotic War, the Primate of our Church, the Patriarchal Locum Tenens Metropolitan Sergiy of Moscow, addressed to all her children a message which was filled with an inspiring call to come to the defence of the Motherland: "It is not the first time that the Russian people have had to bear such trials. With God's help they will crush the fascist enemy forces this time too... Our Orthodox Church has always shared the fate of her

people.... She blesses too with heavenly blessing this forthcoming national feat."

In the harsh years of the last war, the archpastors and pastors by personal example and words spiritually strengthened those who sacrificed their strength and life itself defending their Motherland and the Church from foreign invasion.

The national call: "All for the front, all for victory!" became the immutable law of life of the Orthodox people of our country.

In response to the message of the Primate of our Church, the Orthodox believers donated liberally to the defence fund. On the money raised by the Russian Orthodox Church the Aleksandr Nevsky Air Squadron and the Dimitriy Donskoi Tank Column were built. Numerous Orthodox clergymen were awarded orders and medals for their multifaceted participation in the national feat. Great is the prayerful labour and military contribution made by the Orthodox people of our country to the achievement of victory, which they drew nearer together with all the Soviet people.

It was a truly national war. Its just and liberatory character generated in all the Soviet people unity and closeness unprecedented in history, as well as unsurpassed staunchness and heroism.

Recalling those terrible times we feel acutely how long and extremely tense was the road of our people to victory. Even the past four decades have been unable to eliminate completely the tragic aftermaths of war, to dry the tears of mothers, wives and children.

With a feeling of deep sorrow and infinite gratitude we remember the twenty million citizens who laid down their lives (Jn. 15. 13), so that this joyous day of liberation might come. Eternal Memory to those fallen for the Motherland! May the Lord repose their souls and count them among the righteous!

Glory to those who have fulfilled their civic duty to the very end!

Through God's mercy the peoples of Europe have been living a life of peace for forty years now. This inspiring reality is due above all to the effective peace-loving policy of our Motherland, the peaceful efforts of other nations and states, and the peace movement of wide circles of the world public.

The preservation of peace is our constant duty, an inalienable part of the service of the whole Church, the most important manifestation of effective love for our neighbour, since the threat of destruction of the sacred gift of life itself is confronting humanity. We are strengthened in these efforts by the fervent prayer to the Saviour of the world (1 Jn. 4. 14) and by the awareness that our country is honourably fulfilling the mission to be the bulwark of peace placed upon her by history itself.

Expressing the inflexible will of all our people, the leadership of the Soviet Union is consistently and persistently working to improve the international situation, to curtail the arms race, to prevent the use of outer space for military purposes, to wipe out nuclear weapons off the Earth and, of course, to achieve complete disarmament. The achievement of these lofty goals will draw nearer the time so longed-for by nations when each man will be able to live a life worthy of the crown of creation.

While we are the faithful children of the Russian Orthodox Church, we at the same time are loyal citizens of our earthly homeland, love for which we are striving to manifest in vital and active patriotism. This feeling inspires us Orthodox Christians to conscientious and fruitful labour which increases the well-being of our nation and consolidates the might of our country. This feeling rouses us to fervent prayer to the Prince of Life (Acts 3. 15) for peace and prosperity of our people and all nations.

On these memorable days, we cordially congratulate you again, beloved archpastors, worthy pastors, and all our dear children of the Holy

Russian Orthodox Church, on the 40th anniversary of the Great Victory, which we are celebrating during the joyous days of Holy Easter, when we "celebrate the death of Death, the annihilation of Hell, the beginning of a life new and everlasting" (Easter Canon, Canticle 7.)

May the Risen Lord strengthen you physically and spiritually, and may your labour be blessed and serve to make prosperous our great Motherland and to consolidate peace and justice for all mankind!

Peace be with you all that are in Christ Jesus (1 Pet. 5. 14).

CHRIST IS RISEN! HE IS RISEN INDEED!

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

- + FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + ANTONIY, Metropolitan of Leningrad and Novgorod
- + FILARET, Metropolitan of Minsk and Byelorussia
- + YUVENALIY, Metropolitan of Krutitsy and Kolomna
- + MIKHAIL, Archbishop of Vologda and Veliki Ustyug
- + MAKSIM, Archbishop of Omsk and Tyumen
- + VARLAAM, Bishop of Chernovtsy and Bukovina
- + ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Easter 1985, Moscow

Decisions of the Holy Synod

At its session of April 3, 1985, the Holy Synod, chaired by the Patriarch,

CONSIDERED; the coming celebration of the 40th anniversary of the victory of our people in the Great Patriotic War of 1941-1945.

RESOLVED: (1) that the clergy and flock of the Russian Orthodox Church be called upon to offer fervent prayers of thanksgiving to the Lord Who granted victory to our Motherland and a peaceful life during forty postwar years;

(2) that a message be addressed to the venerable archpastors, God-loving pastors, honest monks and nuns, and all the beloved flock of the Russian Orthodox Church (see p. 4-6).

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the Conference of the Soviet Peace Movement which took place in Moscow on January 23, 1985, and on the participation in it of His Holiness the Patriarch and Their Eminences Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksi of Tallinn and Estonia; Filaret of Minsk and Byelorussia; Yuvenaliy of Krutitsy and Kolomna.

RESOLVED: (1) that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church, headed by His Holiness Patriarch Pimen, in the Conference of the Soviet Peace Movement;

(2) that the results of the conference, which will unquestionably serve to consolidate the peacemaking activities of the Soviet champions of peace, be approved;

(3) that the election by the conference of His Holiness Patriarch Pimen of Moscow and All Russia and of Their Eminences Metropolitans—Filaret of Minsk and Byelorussia and Yuvenaliy of Krutitsy and Kolomna, to the membership of the Soviet Peace Committee, be welcomed.

HEARD: the report by His Holiness Patriarch Pimen of Moscow and All Russia on the session of the Presidium of the World Peace Council held in Moscow on March 22-25, 1985, and the participation in it of His Holiness the Patriarch, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, and His Grace Archbishop Pitirim of Volokolamsk, on behalf of the Russian Orthodox Church; His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on behalf of the Christian Peace Conference, and A. S. Buevsky, on behalf of the Commission of the Churches on International Affairs of the World Council of Churches.

RESOLVED: (1) that satisfaction be expressed with the participation of His Holiness Patriarch Pimen and the other representatives of the Russian Orthodox Church in the session of the Presidium of the World Peace Council;

(2) that the results of the session and its final documents: the Appeal to the People of the World "No to 'Star Wars'!" and the declaration "Turn This Year of the 40th Anniversary of the Victory over Fascism into the Year of Victory over the Threat of Nuclear War!" be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as a member of a Soviet public delegation, in the Third World Conference Dialogue on Disarmament and Detente, which took place in Vienna, Austria, on January 25-28, 1985.

RESOLVED: (1) that the importance be emphasized of the participation of His Eminence Metropolitan Yuvenaliy in the Third World Conference Dialogue on Disarmament and Detente;

(2) that the significantly increased participation

on of representatives of Churches and religious organizations in the Vienna dialogue be noted with satisfaction;

(3) that the results of the religious meeting of the conference participants be welcomed;

(4) that gratitude be expressed to His Grace Archbishop Irinei of Vienna and Austria, Administrator a. i. of the Baden and Bavaria Diocese, for his attention and hospitality to His Eminence Metropolitan Yuvenaliy during his sojourn in Vienna.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on his participation, as a member of a Soviet public delegation, in the World Forum for Peace and Security in Europe which took place in Brussels-Hautalene from February 28 to March 3, 1985.

RESOLVED: (1) that the participation of His Eminence Metropolitan Yuvenaliy in the World Forum for Peace and Security in Europe be welcomed with satisfaction;

(2) that the results of the forum be considered a valuable contribution to the cause of peace and security in Europe;

(3) that the contacts, made by His Eminence Metropolitan Yuvenaliy with religious circles in Belgium, be approved;

(4) that His Grace Archbishop Vasilii of Brussels and Belgium be thanked for his attention and hospitality to His Eminence Metropolitan Yuvenaliy.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Chairman of the Working Presidium of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" (Moscow, 1982), on the World Inter-Religious Round Table Conference with the theme "New Dangers to the Sacred Gift of Life: Our Tasks", which took place at the invitation of the Russian Orthodox Church in Moscow from February 11 to 13, 1985, and in which, under the direction of the Conference Moderator His Eminence Metropolitan Paulos Mar Gregorios of Delhi (Malankarese Orthodox Church of Syria, India), 60 religious workers and experts from 27 countries of Asia, Africa, North and South America, Western and Eastern Europe, took part.

RESOLVED: (1) that the holding in Moscow by the Working Presidium of the 1982 World Conference of its regular Round Table Conference on the theme "New Dangers to the Sacred Gift of Life: Our Tasks", which passed in the spirit of fraternal cooperation and the devotion of its participants to the sacred cause of saving life on Earth, be welcomed;

(2) that the Round Table Conference Statement, containing the results of the latest scientific research into the catastrophic consequences of any form of nuclear war examined by the conference and new ways of preserving peace be proposed in this context as well as the appeal to the heads of state of the USSR and the USA, and the letter to the Prime Minister of India, Rajiv Gandhi, Chairman of the Non-Aligned Movement, be approved.

(3) that the stand of the representatives of the Russian Orthodox Church, who participated in the Round Table Conference, be approved.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the sojourn of the Russian Orthodox Church delegation, headed by His Grace Archbishop Iov of Zaraisk, Deputy Head of the DECR, in Ethiopia from February 25 to March 1, 1985, to donate medicine, food, clothes, and other necessities from the Russian Orthodox Church to the Ethiopian Church for their people who had suffered from the drought and were in dire need.

RESOLVED: (1) that deep satisfaction be expressed with the fraternal aid given to the Ethiopian Church;

(2) that the letter of fraternal thanks from His Holiness Patriarch Abuna Tekle Haimanot of the Ethiopian Church to His Holiness Patriarch Pimen of Moscow and All Russia, be accepted with deep sympathetic compassion.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on his participation at the invitation of Gerald Götting, Chairman of the Christian Democratic Union (CDU) of Germany, in the session of the Presidium of the CDU Central Board held in Berlin (GDR) on March 18, 1985, dedicated to the 40th anniversary of victory over Hitlerite fascism and the liberation of the German people, and on the speech which he delivered there.

RESOLVED: (1) that satisfaction be expressed with the participation of a representative of the Russian Orthodox Church in the session of the CDU Central Board dedicated to the important historic date;

(2) that gratitude be expressed to Gerald Götting, Chairman of the Christian Democratic Union, and his colleagues for their attention and hospitality to His Eminence Metropolitan Filaret of Minsk and Byelorussia during his stay in the Democratic Republic of Germany.

HEARD: the report by His Eminence Metropolitan Antoni of Leningrad and Novgorod on the participation of the Russian Orthodox Church delegation, headed by him, at the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, in the solemnities devoted to the 1100th anniversary of the departure of St. Methodius, Equal to the Apostles, held on March 23-24, 1985, in Moravia, where the Enlightener of the Slavs had preached, and in Prague, the capital of Czechoslovakia.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the solemnities in commemoration of St. Methodius who, together with his brother St. Cyril, had enlightened the Slavs with the light of Christ's Truth;

(2) that the participation in the solemnities of many representatives of Local Orthodox Churches, which was a manifestation of the undying significance of the salvific feat of the holy brothers, be noted;

(3) that His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia be thanked for the fraternal invitation, cordial hospitality and kindness shown His Eminence Metropolitan Antoni and members of the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the Pensions Committee activities in 1984.

RESOLVED: (1) that the work of the Pensions Committee be approved;

(2) that His Eminence Metropolitan Aleksey of Tallinn and Estonia be thanked for his supervision of the Pensions Committee work;

(3) that the chairman, members and secretary of the Pensions Committee be thanked for their efforts in 1984.

HEARD: the report by His Eminence Metropolitan Aleksey of Tallinn and Estonia, Chairman of the Education Committee, on the rectors' consultation at the Education Committee held on March 28, 1985, in which representatives of the administration of the theological schools, responsible for study and education, took part. The meeting discussed questions of patriotic education of the students of the theological schools; preparations for the 40th anniversary of the glorious victory of our people in the Great Patriotic War; the participation of the theological schools of the Moscow Patriarchate in the celebration of the 1100th anniversary of the departure of St. Methodius, Equal to the Apostles, the Enlightener of the Slavs, as well as certain questions regarding the improvement of teaching process in the theological schools.

RESOLVED: (1) that satisfaction be expressed with the state of the patriotic education of the students of the theological schools of the Moscow Patriarchate, and that the efforts be approved of the Education Committee and the theological schools to improve further the educational process;

(2) that the preparations of the Education Committee and the theological schools, for the celebration of the 40th anniversary of the glorious victory of the Soviet people, be approved;

(3) that the programme drafted by the rectors' consultation, for the participation of the theological schools in the celebration of the 1100th anniversary of the departure of St. Methodius, Equal to the Apostles, the Enlightener of the Slavs, be approved.

(4) that the initiative of the Chairman of the Education Committee, His Eminence Metropolitan Aleksey of Tallinn and Estonia, in convening the said conference be approved and that such meetings be considered useful in the future for regulating the study and educational process.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the forthcoming VI All-Christian Peace Assembly which will take place in Prague (CSSR) on July 2-9, 1985.

RESOLVED: that the following be appointed members of the Russian Orthodox Church delegation to the VI All-Christian Peace Assembly:

1) Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation);

2) Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations;

3) Metropolitan Yuvenaliy of Krutitsy and Kolomna;

4) Archbishop Pitirim of Volokolamsk, Head of the Publishing Department;

5) Archbishop Kirill of Smolensk and Vyazma;

6) Bishop Sergiy of Solnechnogorsk, Representative of the Russian Orthodox Church at the World Council of Churches;

7) Protopresbyter Prof. Vitaliy Borovoi, Deputy Head of the Department of External Church Relations;

8) Archpriest Georgiy Goncharov, Representative of the Russian Orthodox Church at the Christian Peace Conference;

9) Archpriest Prof. Nikolai Gundyayev, of the Leningrad Theological Academy;

10) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

11) Archpriest Gennadiy Yablonsky, Editor of the journal *Stimme der Orthodoxie*;

12) Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations;

13) N. S. Bobrova, staff member of the DECR;

14) A. S. Buevsky, Executive Secretary of the DECR;

15) O. V. Ganaba, staff member of the DECR;

16) G. F. Glushik, student at the Moscow Theological Academy;

17) A. P. Karpenko, student at the Moscow Theological Academy;

18) I. A. Krylov, Dean of the Foreign Department of the Leningrad Theological Academy;

19) Prof. A. I. Osipov, of the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of representatives of the Russian Orthodox Church in social undertakings:

(1) On the sojourn of His Grace Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, and Archimandrite Tikhon Emelianov, Assistant Editor-in-Chief of *The Journal of the Moscow Patriarchate*, in Finland from October 12 to 31, 1984, in connection with the Exhibition "Religions in the Soviet Union" held in Helsinki.

(2) On the participation of His Grace Archbishop Pitirim of Volokolamsk, as member of the delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, in a colloquium on securing peace, disarmament and control over armaments organized by the Tutzing Evangelical Academy and the Bavaria-USSR Society held in Tutzing, FRG, on March 4-7, 1985.

(3) On the sojourn in Greece from March 1 to 8, 1985, of Hegumen Platon Igumnov, Secretary of the Council of the Moscow Theological Academy, as a member of the delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries.

RESOLVED: that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in social undertakings.

CONSIDERED: the summoning of hierarchs to the 1985 summer session of the Holy Synod.
RESOLVED: that the following hierarchs be summoned for the 1985 summer session of the Holy Synod:

- 1) Metropolitan Sergiy of Odessa and Kher-son;
- 2) Archbishop Platon of Yaroslavl and Ros-tov;
- 3) Bishop Afanasiy of Perm and Solikamsk.

+ **PIMEN, Patriarch of Moscow and All Russia**

MEMBERS OF THE HOLY SYNOD:

- + **FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + **ANTONIY**, Metropolitan of Leningrad and Novgorod
- + **FILARET**, Metropolitan of Minsk and Byelorussia
- + **YUVENALIY**, Metropolitan of Krutitsy and Kolomna
- + **MIKHAIL**, Archbishop of Vologda and Veliki Ustyug
- + **MAKSIM**, Archbishop of Omsk and Tyumen
- + **VARLAAM**, Bishop of Chernovtsy and Bukovina
- + **ALEKSIY**, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate

Ukase on Awarding the Publishing Department

By the Ukase of His Holiness Patriarch Pimen of March 20, 1985, the Publishing Department of the Moscow Patriarchate was awarded the Order of St. Vladimir, 1st Class, of the Russian Orthodox Church on the occasion of its 40th anniversary and for its fruitful efforts for the good of the Holy Church.

His Holiness the Patriarch Receives the Ambassador of the Republic of Greece to the USSR

On March 15, 1985, His Holiness Patriarch Pimen received His Excellency Ioannis Grigoriadis, Ambassador Extraordinary and Plenipotentiary of the Republic of Greece to the USSR, who paid a courtesy visit to His Holiness on the occasion of assuming the post of Ambassador of the Republic of Greece to the USSR. The following were present at the audience: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch; and G. N. Skobei, a DECR staff member.

His Holiness the Patriarch and the Ambassador of the Republic of Greece exchanged greetings. The talk they had passed in a cordial and friendly atmosphere.

HIS HOLINESS PATRIARCH PIMEN'S GREETINGS

Addressed to His Excellency Ioannis GRIGORIADIS,
Ambassador of the Republic of Greece to the USSR, on His Visit to
His Holiness

March 15, 1985

Your Excellency, Ambassador Extraordinary and Plenipotentiary of the Republic of Greece to the Soviet Union, Mr. Ioannis Grigoriadis,

It gives me great joy to see you here at the residence of the Patriarchs of Moscow and to greet you cordially in words of the peace and love of Christ.

You have come to our country on a lofty state mission and I wholeheartedly wish you blessed success in your efforts directed at strengthening further the traditional and historically formed friendly relations between our peoples.

Taking advantage of this pleasant encounter with Your Excellency I would like to note with deep satisfaction the ever growing and friendly

ties between our countries, as well as between our Orthodox Churches—the Russian and the Hellenic.

It also gives me pleasure to note the understanding shown by the Embassy of the Republic of Greece in respect of our requests for visas for our delegations, pilgrims and monks going to the Holy Mount of Athos.

I hope that your sojourn in the Soviet Union will be blessed by God and successful; that it will be adorned with good deeds for the sake of furthering friendship and cooperation between our peoples and consolidating the sisterly ties between the Russian and Hellenic Orthodox Churches.

May our Lord, the Giver of All Good Things, send Your Excellency His generous heavenly help and may He bless your difficult and responsible work for the good of your country and people.

Once again I greet Your Excellency with all my heart and in your person all the people of the Republic of Greece. I would like to wish you good health and success; to your beautiful country happiness and prosperity; and to the Holy Church of Hellas, headed by her Primate His Beatitude Archbishop Seraphim of Athens and All Greece, God's help in performing her salvific mission.

CONGRATULATORY TELEGRAMS TO THE PRIMATES OF ORTHODOX CHURCHES

**To His Beatitude NICHOLAS VI, Pope and Patriarch of Alexandria and
All Africa**

Alexandria, ARE

My cordial congratulations to Your Beatitude on this auspicious day in your life—your 70th birthday. I pray to the Giver of All Good Things to grant you strong health, many years of life and the almighty help of God so that the sincere fraternal relations between our Churches may be strengthened and enriched further.

With brotherly love in Christ,

February 1, 1985 + PIMEN, Patriarch of Moscow and All Russia

To His Beatitude THEODOSIUS, Archbishop of Washington,
Metropolitan of All America and Canada

New York, USA

My heartfelt congratulations to Your Beatitude on your name-day. I prayerfully wish that the All-Merciful Lord, through the intercession of your Heavenly Patron, St. Theodosius the Great, may grant you spiritual and physical strength for your primatial ministry for the benefit of Holy Orthodoxy.

With brotherly love in the Lord,

February 6, 1985

To His Eminence THEODOSIUS, Archbishop of Tokyo, Metropolitan
of All Japan

Tokyo, Japan

My cordial congratulations to Your Eminence on your name-day. May the Lord, through the prayers of your Heavenly Patron, grant you His almighty help in serving His Holy Church.

With love in Christ,

† PIMEN, Patriarch of Moscow and All Russia

**To His Eminence THEODOSIUS,
Archbishop of Tokyo, Metropolitan of All Japan**

Tokyo, Japan

I warmly congratulate you and the pious flock of the Autonomous Orthodox Church of Japan, entrusted to your guidance, on the Feast of St. Nikolai, Equal to the Apostles, Archbishop of Japan, God-wise servant of Christ, who is interceding for his flock and all of us at the Throne of God. May heavenly aid be with you and your flock to serve the Lord faithfully and with love.

+ PIMEN, Patriarch of Moscow and All Russia

February 14, 1985

* * *

His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also sent congratulatory telegrams to the Primates of the Alexandrian Orthodox Church, the Autocephalous Orthodox Church in America, and the Autonomous Orthodox Church of Japan.

Decree of the Presidium of the USSR Supreme Soviet

on the Awarding Metropolitan FILARET of Minsk and Byelorussia the Order of Friendship of Nations

For his patriotic work in defence of peace and on the occasion of his 50th birthday, Metropolitan Filaret of Minsk and Byelorussia is to be awarded the Order of Friendship of Nations.

First Vice-President of the Presidium of the USSR Supreme Soviet V. KUZNETSOV
Secretary of the Presidium of the USSR Supreme Soviet T. MENTESHASHVILI

the Kremlin, Moscow,
March 20, 1985

Seventy-Fifth Birthday of Metropolitan ALEKSIY of Kalinin and Kashin

To His Eminence Metropolitan ALEKSIY

I cordially congratulate Your Eminence on your 75th birthday and wish you good health, many years of life, and God's abundant help in your episcopal labours for the good of the Holy Church.

+ PIMEN, Patriarch of Moscow and All Russia

February 8, 1985

His Grace Archbishop Mikhail of Tambov and Michurinsk (secular name, Mikhail Andreyevich Chub) passed away on April 25, 1985, in the 74th year of his life. Funeral service was conducted on April 27, in the Protecting Veil Cathedral Church in Tambov by Bishop Mefodiy of Voronezh and Lipetsk, assisted by the clergy.

Archbishop Mikhail was buried in the Petropavlovskoe cemetery in Tambov, near the sanctuary apse of the cemetery Church of Sts. Peter and Paul the Chief Apostles.

* * *

His Grace Bishop Feodor (secular name, Dimitriy Vasilievich Tekuchev), formerly of San Francisco and California (until 1956), passed away on April 3, 1985, in the 77th year of his life. He lived on retirement in the Pskov-Pechery Monastery. Funeral service was conducted on April 5, in the Dormition Church of the monastery, by Metropolitan Ioann of Pskov and Porkhov, the Holy Archimandrite of the cloister, assisted by the brethren and the clergy of the diocese. Bishop Feodor was buried in the monastery caves.

CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

FEBRUARY

On **February 15 (2)**, the Feast of the Presentation of the Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, assisted by Archbishop Iov of Zaisk.

February 17 (4), Meat-Fare Sunday, of the Last Judgement. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaisk.

On **February 22 (9)**, in the evening of the Friday of the Cheese-Fare Week, His Holiness Patriarch Pimen read the akathistos before the deeply revered Icon of the Mother of God "Joy-Unhoped-For" in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow.

February 24 (11), Cheese-Fare (Forgiveness) Sunday. The Feast of St. Aleksey of Moscow, the Miracle Worker of All Russia, was translated from February 25 (12) to this day. His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Iov of Zaisk and Bishop Sergiy of Solnechnogorsk.

In the evening of that same day His Holiness the Patriarch officiated at the Office of Forgiveness in the Patriarchal Cathedral.

On **February 25 and 26 (12 and 13)**, in the evening of Monday and Tuesday of the 1st week in Lent, His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete in the Patriarchal Cathedral.

On **February 27 (14)**, Wednesday of the 1st week in Lent, His Holiness Patriarch Pimen celebrated the Liturgy of the Presanctified Gifts in the Patriarch-

al Cathedral, assisted by Bishop Sergiy of Solnechnogorsk.

In the evening of that same day His Holiness Patriarch Pimen read the Great Canon of St. Andrew of Crete in the Refectory Church of St. Sergiy in the Trinity-St. Sergiy Lavra.

MARCH

On **March 1 (February 16)**, Friday of the 1st week in Lent, His Holiness Patriarch Pimen, assisted by Bishop Sergiy of Solnechnogorsk, celebrated the Liturgy of the Presanctified Gifts and, on the eve, read the Great Canon of St. Andrew of Crete, in the Refectory Church of St. Sergiy in the Trinity-St. Sergiy Lavra.

March 3 (February 18), the 1st Sunday in Lent, Triumph of Orthodoxy. His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral and, on the eve, officiated at All-Night Vigil there, assisted by Archbishop Iov of Zaisk. After the Liturgy, His Holiness Patriarch Pimen conducted a molieben for the Sunday of Orthodoxy, assisted by Archbishops—Pitirim of Volokolamsk and Iov of Zaisk, and Bishop Sergiy of Solnechnogorsk.

On **March 10 (February 25)**, the 2nd Sunday in Lent, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral, where on the eve he officiated at All-Night Vigil, assisted by Archbishop Iov of Zaisk. During the Liturgy, an ektene for the newly-deceased Metropolitan Zinoviy of Tetri-Tskaro (Mazhuga; †March 8, 1985), of the Georgian Orthodox Church, was held.

On **March 12 (February 27)**, in the evening of Tuesday of the 3rd week in Lent, His Holiness Patriarch Pimen conducted a panikhida for Konstantin Ustinovich Chernenko, President of the Presidium of the USSR Supreme Soviet.

ied on March 10, 1985). He was assisted by Metropolitans—Aleksiy of Tallin and Estonia, Filaret of Minsk and Belorussia, and Yuvenaliy of Krutitsy and Kolomna; Archbishops—Pitirim of Vologolamsk, Platon of Yaroslavl and Kostov and Iov of Zaisk; Bishop Sergiy of Solnechnogorsk.

On March 17 (4), the 3rd Sunday in Lent, of the Veneration of the Holy Cross, the Feast of the Orthodox Prince St. Daniil of Moscow, His Holiness Patriarch Pimen celebrated Divine Li-

turgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zaisk. After the Liturgy, His Holiness Patriarch Pimen conducted a moleben before the icon of the Orthodox Prince St. Daniil.

That same day His Holiness Patriarch Pimen visited the Moscow Monastery of St. Daniel where a moleben to the Orthodox Prince St. Daniil of Moscow, the founder of the cloister, was held.

Speech Delivered by His Holiness Patriarch PIMEN of Moscow and All Russia

at the Presentation of the Order of St. Vladimir, 1st Class,
to the Publishing Department of the Moscow Patriarchate

Your Grace,

In 1983 the Moscow Patriarchate marked the 40th anniversary of *The Journal of the Moscow Patriarchate*, the first issue of which, prepared for print by His Holiness Patriarch Sergiy, came off the press in the hard war year of 1943. Today I congratulate you, dear Vladyka, and your numerous associates on the 40th anniversary of the Publishing Department which rose upon the foundation of *The Journal of the Moscow Patriarchate* and which is successfully increasing its activities.

The Moscow Patriarchate notes with satisfaction that the Publishing Department systematically and correctly reflects all the important ecclesiastical events and takes consequential initiatives in ecclesio-research, peacemaking and ecumenical work.

We thank you, dear Vladyka, for your valuable initiatives, creative search and personal contribution to the development of the publishing work of the Russian Orthodox Church. We thank you also for educating reliable workers, theologians and laymen faithful to their work and the Orthodox Church.

We award to the Publishing Department of the Moscow Patriarchate the Order of St. Vladimir, 1st Class, on the occasion of its 40th anniversary and bless the Publishing Department to fresh useful activity for the benefit of our Church and Motherland.

May your labours be successful!

Sunday of Orthodoxy at the Patriarchal Cathedral of the Epiphany

Each year on the 1st Sunday in Lent, the Orthodox Church performs a special rite—the Order of the Sunday of Orthodoxy. It was instituted in 843 by the Local Council in Constantinople to mark the triumph over heresies, in particular over iconoclasm. The council restored the veneration of icons, confirmed the definitions of the Seven Ecumenical Councils, and decreed that the triumph of Orthodoxy be celebrated annually.

The Order of Orthodoxy is a solemn confession of the Divine Power granted by our Lord Jesus Christ to His Church. The canticles and prayers of this order of service are witnesses to the True Faith, preserved unchanged and confirmed by the Church thanks to the Maker of All Creation, Who mercifully anticipates us with His munificence, a prayer for unity, the power and strength of His Church, for the repentance and conversion of apostates, for the ces-



sation of all lawlessness, and the establishment of true love in the hearts of men. Finally, comes the solemn confirmation of the dogmatic teachings of the Orthodox Church through the commonly sung Niceno-Constantinopolitan Creed and the words "Confirm this Apostolic Faith, this Patristic Faith, this Orthodox Faith, this Universal Faith!"

Sad and solemn sounds on this day the "Eternal Memory" for all "who have worked for the glory of Orthodoxy through their words and writings, their teaching, by suffering and God-pleasant life, as they are the defenders and champions of Orthodoxy". This is the only time in the year when "Eternal Memory" is sung for the saints of God, for those to whom we usually turn in prayer. Afterwards comes the singing of "Many Years" in honour of



March 3, 1985, the 1st Sunday in Lent, Triumph of Orthodoxy. The Patriarchal Cathedral of the Epiphany. Above: His Holiness Patriarch Pimen reading a prayer of the Office of Sunday of Orthodoxy. Below: Moleben for the Sunday of Orthodoxy after Divine Liturgy

the Orthodox Patriarchs, metropolitans, archbishops, bishops, all the ordained clergy, the authorities, armed forces and all Orthodox Christians. On March 3, 1985, the 1st Sunday in Lent, Divine Liturgy was celebrated in the Patriarchal Cathedral of the Epiphany, with the blessing of His Holiness Patriarch Pimen, by Archbishop Iov of Zaraty. His Holiness attended the service in the sanctuary and received Holy Communion. At the end of the Liturgy His Holiness Patriarch Pimen, assisted by Archbishop Pitirim of Volokolamsk, Archbishop Iov of Zaraty, Bishop Seraphim of Solnechnogorsk, Protopresbyter Anatoly Stadnyuk, Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels, and the cathedral clergy, performed the Order of the Sunday of Orthodoxy. His Holiness read the Gospel and several prayers of the order. After the Dismissal His Holiness Pa-

triarch Pimen congratulated the worshippers on the feast and said: "I wish that the prayers and the words of the hymns offered up today by the Holy Church be impressed in your hearts for life."

Then, to the singing of the *Te Deum...* by St. Ambrose of Milan, His Holiness, the hierarchs, and the officiating clergy, kissed the icons of the Saviour and the Mother of God which are placed in the centre of the church on this day in confirmation of the inviolability of the veneration of icons in the Orthodox Church, then they kissed the shrine of St. Aleksey of Moscow and the deeply-revered Kazan Icon of the Mother of God.

On this day the Church again confirms in the hearts of her children the triumph and unity of Universal Orthodoxy.

A. MAKAROV

At the Moscow Monastery of St. Daniel

Church celebrations in honour of the blessed demise of the Orthodox Grand Duke St. Daniil of Moscow (March 4, 1303), were held at the Moscow Monastery of St. Daniel, the spiritual and administrative centre of the Russian Orthodox Church.

For the feast day (March 4/17, 1985) the three-tier belfry was restored complete with bells of different weight and tone. Its gilt top rises like a candle to its former height of 45 metres. Although snow still lay round about it was good and joyful to see the sun-lit white façade of the Church of the Holy Fathers of the Seven Ecumenical Councils with its glittering cupolas, the oldest in the holy monastery's architectural ensemble, which was built, according to tradition, on the spot where Grand Duke St. Daniil of Moscow was buried.

The past winter was colder than usual, but the exterior repair continued at the monastery. Materials were brought and the Trinity Cathedral was reroofed. The most intensive work was the restoration of the interiors of churches, especially the cleaning of the 19th-century murals in the apse and aisles of the Trinity Cathedral. The moulded cornices and the iconostasis were restored and window-frames replaced.

The feast of the monastery coincided with the Sunday of the Veneration of the Holy Cross, and this added special solemnity. The Cross of Christ for Christians holds the loftiest spiritual light overshadowing all their lives and activities.

On the eve of the feast, the service in honour of St. Daniel began with Small Vespers during which the Akathistos to and the *Life* of the saint were read. The *Life* was written in 1791 by Metropolitan Platon (Levshin; † 1812) of Moscow.

All-Night Vigil was held in accordance with the Rule, disclosing the significance of faith in the Cross of the Lord for those fasting. At the same time, the liturgical texts described the image of the Orthodox Grand Duke St. Daniil, who embodied in his life the Christian Faith in its truly Gospel meaning. Participating in the All-Night Vigil, which proceeded with deep spiritual upsurge, were two newly-professed monks—Hieromonk Aleksey and Hierodeacon Daniil—who were professed during Lent at the monastery with the blessing of His Holiness Patriarch Pimen.

On the feast day itself, a moleben with the blessing of water was held before the icon of Grand Duke St. Daniil in the monastery Church of the Protecting Veil of the Most Holy Mother of God. The father superior, Archimandrite Evlogiy, congratulated the worshippers on the patronal feast of the holy cloister, he thanked everybody for their participation in its restoration and wished them spiritual joy and God's help in their efforts.

In the afternoon, to the joy of the brethren, the employees and parishioners of Moscow churches, the monastery was visited by His Holiness Patriarch Pimen, under whose omophorion and blessing this old shrine of Moscow, glorious in monastic life and patriotic service to the Motherland, is again being restored. To the ringing of bells, His Holiness the Patriarch was solemnly welcomed by the father superior. He proceeded to the Church of the Protecting Veil where a festal moleben was held before the icon of the Orthodox Grand Duke St. Daniil, which was adorned with natural flowers, and then His Holiness Patriarch Pimen blessed all those present. Everybody who was in the monastery

on that blessed day, experienced the warmth of grace in his heart.

Congratulatory telegrams were received from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Chairman of the Commission in Charge of Restoration and Construction of the Monastery of St. Daniel, as well as from many hierarchs and clerics.

The believers understand well the seriousness and responsibility of their Christian calling. Donating money for the restoration of the monastery, they see in it the future centre of spiritual and patriotic service called upon to strengthen the moral foundations of the life of the soul and of peace on our Earth.

Hierodeacon DANIL, of the Moscow Monastery of St. Daniel

International Seminar at the Publishing Department

On March 21-22, 1985, on the occasion of the 40th anniversary of the Publishing Department of the Moscow Patriarchate, an international seminar of Church publicists and religious publishers was held at the conference hall of the department. It was attended by 22 representatives of Church organizations and publishing houses from eight European countries.

Representatives of other synodal departments, theological schools and of the Council for Religious Affairs of the USSR Council of Ministers took part in the seminar and conveyed greetings from their respective institutions.

Congratulations addressed to the Head of the Publishing Department, Archbishop Pitirim of Volokolamsk, arrived from diocesan hierarchs and monasteries.

The participants in the seminar discussed questions of preserving peace on Earth in the context of the forthcoming celebration by the world progressive public of the 40th anniversary of the great victory over fascism. The main theme of the seminar, "Responsibility of Christian Publicists for Preserving Peace and Life on Earth", was elaborated upon in two reports: "On the 40th Anniversary of the Publishing Department" (by Prof. K. M. Komarov, of the MTA), and "The 40th Anniversary of Victory over Fascism and Tasks of Church Journalism in Preserving Peace and Strengthening Friendship Among Nations" (by Archimandrite Tikhon, Assistant Editor-in-Chief of *The Journal of the Moscow Patriarchate*).

The question raised during the discussion was the responsibility of Christian communicators for the achievement by Churches and nations of greater mutual understanding, and the crea-

tion of an atmosphere of confidence on the way to detente and stable peace.

In the context of the social service of the Church and of Christian publicists, the historic significance was marked of the victory over fascism in World War II, the celebration of which will unite the nations of the world.

The participants in the international seminar considered also the aspects and possibilities of more effective cooperation in the field of Christian communication. At the solemn meeting they spoke also about the forthcoming celebrations by the Russian Orthodox Church of the Millennium of the Baptism of Russ, and about the importance of this event for developing ecumenical contacts.

On March 21, in the evening, Archbishop Pitirim of Volokolamsk gave a reception in honour of the participants in the international seminar and the guests of the Publishing Department, which was attended by representatives of the mass media in the Soviet Union and from abroad.

His Holiness Patriarch Pimen of Moscow and All Russia attended the festal reception. He awarded the Publishing Department the Order of St. Vladimir, 1st Class. Presenting the order to Archbishop Pitirim of Volokolamsk, His Holiness the Patriarch delivered an address (see p. 13).

During their stay in the Soviet Union, the guests were given an opportunity to attend divine services, to visit the Moscow Monastery of St. Daniel as well as Church institutions in Moscow, Leningrad, Voronezh, Volokolamsk and Zagorsk.

The Publishing Department of the Moscow Patriarchate Marks Its 40th Anniversary

In 1948 the Russian Church marked the 500th anniversary of autocephaly and the 800th anniversary of Moscow with solemn divine services and prayers for the good estate of the beloved capital. The jubilee festivities in the Patriarchal Cathedral of the Epiphany in Moscow were highlighted by an event of special importance for the whole of the Russian Orthodox Church—the translation to the

Cathedral of the relics of St. Aleksiy Metropolitan of Moscow from the Dormition Cathedral in the Kremlin. Since then the sacred shrine with the relics of the saint has remained in the Cathedral of the Epiphany where worshippers can offer up prayers to St. Aleksiy.

The booklet which came out for the jubilee contains two brief *Lives*—one of St. Sergiy, the Hegumen of Radonezh, the Miracle Worker of All Russia, and the other of Metropolitan St. Aleksiy of Moscow compiled by His

See the beginning in *JMP*, 1985, No. 4, p. 9.

Holiness Patriarch Aleksiy in honour of his heavenly patrons.

The year 1949 saw the publication of a two-volume book (447 pp. and 463 pp.) *The Acts of the Conference of Heads and Representatives of Autocephalous Orthodox Churches on the Occasion of the 500th Anniversary of Autocephaly of the Russian Orthodox Church, July 18, 1948*. Besides a description of the jubilee celebrations, the book contains greetings and speeches by Heads and representatives of Churches, reports and important decisions on general Church issues adopted by the meeting.

In 1967, the Publishing Department of the Moscow Patriarchate brought out a jubilee album (108 pp.) to commemorate the 90th birthday of His Holiness Patriarch Aleksiy. The book contains the biography of His Holiness Patriarch Aleksiy in Russian, German, French, English and Greek illustrated by 104 photographs. The album was printed in Berlin, GDR.

In 1972, the Publishing Department brought out a book on another important event in the life of our Church. It is entitled *The Local Council of the Russian Orthodox Church, May 30-June 1, 1971* (320 pp.). It came out in English in the same year. The Local Council that met in the Trinity-St. Sergiy Lavra elected unanimously the Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, the Patriarch of Moscow and All Russia. With his ascension to the Patriarchal throne the Russian Orthodox Church entered a new historical period of her life and activity. The book contains the documents, reports, speeches, proceedings of the Local Council, including the report by the Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna—"The Life and Work of the Russian Orthodox Church" and co-reports: Metropolitan Nikodim of Leningrad and Novgorod—"The Ecumenical Activities of the Russian Orthodox Church"; Metropolitan Aleksiy of Tallinn and Estonia—"The Activities of the Russian Orthodox Church in the Cause of Peace", and another co-report by Metropolitan Nikodim of Leningrad and Novgorod—"On the Removal of Anathemas from the Old Russian Rites".

The Local Council decided to remove

the anathemas from the adherents to old rites and liturgical books and declared: "The Holy Local Council of the Russian Orthodox Church extends its love to all those faithfully preserving the Old Russian Rites as to members of our Holy Church, and also to those who call themselves Old Believers but faithfully confess the salutary Orthodox faith". *

Among the guests of honour at the Council there were the Primates and representatives of Orthodox and non-Orthodox Churches and Christian Oikoumene. A special section of the book contains messages of greetings from the distinguished guests addressed to the Council and also to the newly-elected Primate of our Church, His Holiness Patriarch Pimen.

Another important event in the history of the Russian Orthodox Church—the 60th anniversary of the restoration of her patriarchate by the Local Council of 1917-1918 was commemorated by a booklet called *Moscow Patriarchate, 1917-1977* (Moscow Patriarchate Publication, Moscow, 1978, 88 pp.) The chief editor of the book was Archbishop Pitirim of Volokolamsk and co-editors—A. S. Buevsky and P. V. Urzhumtsev. The nine essays contained in the booklet acquaint the reader with the history of the Russian Orthodox Church from ancient times to this day, her structure and government, liturgical and monastic life, theological schools, her patriotic and peacemaking service for the benefit of the people of this country and all mankind, her participation in inter-Orthodox and ecumenical activities. The theological essays describe Orthodox Liturgy, the Holy Sacraments, Russian Church architecture, icon-painting, the spiritual experience of Russian Orthodoxy and Russian religious thought. Illustrations in the booklet acquaint the reader with the spiritual treasures of the Russian Church and her present-day life.

The jubilee was also marked by the publication of a second booklet entitled *The 60th Anniversary of the Restoration of the Patriarchate* (Moscow Patriar-

* *The Local Council of the Russian Orthodox Church*. Moscow Patriarchate Publication, Moscow, 1972.

chate Publication, Moscow, 1979, 96 pp.) It offers a detailed account of the jubilee celebrations with the participation of all the Plenitude of the Russian Orthodox Church and numerous guests—the Primates and representatives of Orthodox and non-Orthodox Churches, ecumenical and peace organizations, representatives of non-Christian religions in this country and abroad. The numerous illustrations convey an atmosphere of a great common jubilation.

In 1980 our country and our Church marked on a large scale the 600th anniversary of the historic Russian victory on the Kulikovo Plain. The date was marked by the publication of a special Message of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church.

A similar Message of His Holiness Patriarch Pimen and the Holy Synod was published in 1982 on the occasion of the 60th anniversary of the formation of the Soviet Union.

In 1982 the Publishing Department brought out in conjunction with the editorial board of the *Pravoslavni Visnik* (Orthodox Messenger) journal of the Ukrainian Exarchate a collection entitled *The Lvov Church Council. Documents and Materials, 1946-1981* (224 pp.) which came out in Russian, Ukrainian and English. The publication marked the 35th anniversary of the Lvov Church Council of 1946.

It included the Acts of the Lvov Council: Appeal of the Initiative Group, headed by Protopresbyter Dr. Gavriil Kostelnik, on the problem of the reunion of the Greek Catholic (Uniate) Church with the Russian Orthodox Church, documents and materials of the Council and also speeches, reports, messages, addresses, statements, telegrams of greeting and reply telegrams and also other documents related to the jubilees of the Lvov Church Council, including its 35th anniversary. The bibliographical section was prepared by Hieromonk Feofilakt Moiseyev. The list of publications related to the Lvov Church Council of 1946 contained more than 200 titles.

In 1983 the Publishing Department brought out a pamphlet *The Pochaev Lavra of the Dormition* (Moscow Patriarchate Publication, Moscow, 1983), de-

scribing this spiritual stronghold of Orthodoxy in the Western Ukraine. In 1981 the Lavra marked 150 years of its return to Orthodoxy. From 1721 to 1831 the Pochaev Monastery (named Lavra in 1833) was in the hands of the Uniates. The great ascetic, man of prayer and enlightener St. Iov of Pochaev (1551-1651) was a true guardian of the Orthodox faith of the fathers and spiritual chastiser of the renegades who fell off the Orthodox Church. The great holy shrine of the Lavra is the venerated Pochaev Icon of the Mother of God.

Although small in size, the pamphlet contained a wealth of valuable information on the history of the Pochaev Lavra, its architecture, daily life of the brethren, their service to God and men. The pamphlet traced the spiritual bonds of the Lavra with the Russian Monastery of St. Panteleimon on Mount Athos and described the patriotic activities of the brethren. The pamphlet mentioned the fact that Metropolitan Pimen of Krutitsy and Kolomna, now His Holiness Patriarch Pimen, was the guest of the Pochaev Lavra in September 1965 at the Feast of the Invention of the holy relics of St. Iov of Pochaev. He led the festal divine service and at the end of it conveyed as a gift to the cloister a copy of the Vladimir Icon of the Mother of God, the Protectress of Moscow.

For the millennium of the Baptism of Russ, the Publishing Department has prepared for publication an album-book about the Trinity-St. Sergiy Lavra, the spiritual centre of the Russian Orthodox Church. The album will contain more than 300 photos and a general survey of the Lavra's history, liturgical life and its ecclesiastical and public service.

Preparations are also in progress for the publication of a jubilee album-book about the Russian Monastery of St. Panteleimon on Mount Athos.

For the 75th birthday of His Holiness Patriarch Pimen, the Publishing Department has prepared for publication a second volume of his works entitled *Speeches, Messages, Appeals*.

Church literature brought out by the Publishing Department is supplied to synodal departments, diocesan administrations, cloisters, theological schools, missions and offices of the Russian

Orthodox Church abroad, Russian Orthodox parishes, religious associations and is also available to individual subscribers in this and other countries.

As a synodal department of the Russian Orthodox Church, the Publishing Department comprises the editorial board of *The Journal of the Moscow Patriarchate*, including its English section, and of *Theological Studies* and represents the editorial boards of the following journals: *Pravoslavni Visnik*, the journal of the Ukrainian Exarchate coming out in Ukrainian in Kiev; *Stimme der Orthodoxie*, organ of the Central European Exarchate which comes out in German in Berlin; *Messenger de l'Exarcat du Patriarcat Russe en Europe Occidentale* published in Paris in Russian and French; *One Church*, the journal of the Patriarchal Parishes in the USA published in English in New York; *Canadian Orthodox Messenger*, the journal of the Patriarchal Parishes in Canada published in English in Edmonton; *Egyhazi Kronika*, the Bulletin of the Deanery of the Russian Orthodox parishes in Hungary, published in Hungarian in Budapest.

In line with the principle of ecumenical fraternity and mutual businesslike cooperation the Publishing Department of the Moscow Patriarchate favourably responded to a request from the Buddhists of the Mongolian People's Republic and since 1980 has been rendering assistance in the publication of their English language journal *Buddhists for Peace*.

In 1983, with the blessing of His Holiness Patriarch Pimen and complying with the request of His Holiness and Beatitude Iliya II, the Catholicos-Patriarch of All Georgia, the Publishing Department brought out a pamphlet *The Georgian Orthodox Church* in Russian, English, French and German with numerous full-colour illustrations.

At the request of the Supreme Old Believers Council in the Lithuanian SSR the Publishing Department brought out in 1983 a book *The Easter Service* and in January of 1985 collection of *Samenny Chant Hymns* in 3 parts. Work is now in progress on a *Lutheran Prayer Book* for the Lutheran communities in the Baltic Republics and Central Asia.

Church Communications

For the first time in the history of the Publishing Department considerable progress has been made in the development of church communications on the initiative of the Head of the Department, Archbishop Pitirim of Volokolamsk. A special cinema section of the Department was set up in 1979 to produce church documentaries on current developments in the life of the Russian Orthodox Church. The section is headed by I. D. Ulianova.

One can mention, for example, such Church documentaries, which are in colour as a rule, as: "The Pukhtitsa Convent", "The Cathedral of St. Aleksandr Nevsky in Tallinn", "The Pskov-Pechery Monastery", "Cardinal Laszlo Lekai—Guest of the Russian Orthodox Church" (the Primate of the Roman Catholic Church in Hungary, Cardinal Laszlo Lekai, visited the Soviet Union from October 6 to 17, 1979, at the invitation of His Holiness Patriarch Pimen); "The Feast of the Zhirovitsy Icon of the Mother of God in the Zhirovitsy Convent", "Meeting of the Representatives of EWIE and WACC in Moscow" (from September 28 to October 6, 1981, there were joint sessions at the Publishing Department of leading officials of EWIE, the Ecumenical Workshop for Information in Europe, and WACC, the World Association of Christian Communication), "The Feast of the Transfiguration"... (at the Trinity Church on the Lenin Hills in Moscow), "His Holiness Patriarch Pimen Opens and Blesses New Complex of Workshops of the Moscow Patriarchate in the Village of Sofrino", "The Opening and Blessing by His Holiness Patriarch Pimen of the New Building of the Publishing Department", "Church Festivities at the Trinity-St. Sergiy Lavra on the Occasion of the 600th Anniversary of the Battle of Kulikovo", "Church Delegation Led by His Holiness Patriarch Pimen Laying a Wreath at the Tomb of the Unknown Soldier by the Kremlin Wall" (May 9, 1982), "Victory Day Celebrations on May 9 (1980, 1981, 1982) in Volokolamsk", "Christmas in Volokolamsk", "Wedding in the Russian Orthodox Church".

These and other Church documentaries produced by the Publishing Department have had successful showings at international Christian television weeks in Stockholm (1979), Amsterdam (1980), Dublin (1983).

In conjunction with the Popular Science Films Studio the Publishing Department produced a full-length picture "To Save the Sacred Gift of Life from Nuclear Catastrophe" about the World Conference of Religious Workers that met in Moscow in May 1982.

In recent years the Publishing Department has acquired experience in making television films about religious life in this country which are shown to foreign viewers.

Besides the department has produced more than ten Church documentaries in conjunction with various foreign TV networks and these co-productions have been seen by viewers in Great Britain, Greece, Denmark, India, Italy, Canada, Norway, USA, Finland, France, FRG and Sweden. Films about the Russian Orthodox Church and the life of religious communities in the USSR have received a high assessment and aroused vivid interest among millions of TV viewers in various parts of the world. This represents a very important aspect of Church communications in our time and constitutes a most fruitful form of developing and strengthening ecumenical links and information exchange among the Christian Churches in the name of universal peace.

In May 1983 a new section was set up at the Publishing Department for making slidefilms headed by E. M. Yakovleva. Having at their disposal all the necessary technical facilities, the department staff have produced a series of highly professional slidefilms about Church life: "The Russian Orthodox Church" with a sound track in Russian, German, Danish and English; "Religions in Moscow" in Russian and Finnish; "Kirchentag-83" (Church days held in Hannover, FRG, attended by thousands of Christians) in Russian and German; "Vancouver-83" (about the 6th Assembly of the World Council of Churches held in Vancouver, Canada, on July 24-August 10, 1983) in Russian; "Smolensk" in Russian and German, and many others.

These slidefilms have been shown in many countries and also to the participants of inter-religious meetings and discussions held at the Publishing Department.

This area of work of the Publishing Department is being steadily developed and improved.

Foreign Exhibitions

It is also important to note another new area of activity of the Publishing Department. Over the past few years the department had exhibitions in many countries about the life and activity of the Russian Orthodox Church and other Christian Churches and religious associations in this country.

Expositions prepared by the Publishing Department were on show in Los Angeles (USA) and London (Great Britain) in 1978 when a Soviet National Exhibition was held there; in 1979, at the Orthodox Academy of Cyprus (Greece) during an inter-Church exhibition of theological literature to acquaint with Church publications the participants in the 8th CEC General Assembly; in 1980, in Sydney (Australia) at an international book fair; in 1982, at a book fair in Frankfurt on the Main, and then at the USSR Trade and Industrial Fair in Düsseldorf (FRG) in the same year, at an exhibition in Damascus (Syria) organized by the Soviet Cultural Centre there to mark the 60th anniversary of the formation of the USSR; in 1983, in Vancouver (Canada) during the 6th WCC Assembly.

Through the Moscow Patriarchate publications and photo exhibits displayed at these exhibitions the Russian Orthodox Church was able to acquaint with her spiritual experience the Orthodox and non-Orthodox public in these countries and also the followers of other religions. Such exhibitions attract numerous visitors who show a vivid interest in religious life in this country and give the exhibitions high praise.

The Publishing Department acted for the first time as an independent organization in arranging an exhibition about the life of the Russian Orthodox Church for the participants in the 7th Congress of the Lutheran World Federation held in Budapest, Hungary, from July 22 to August 5, 1984. The exhibition time

the congress was held in the Russian Orthodox Church of St. Sergiy of Radonezh in the Hungarian capital. The opening ceremony was attended by religious leaders from Hungary and the Soviet Union and other officials.

The numerous visitors to the exhibition made many favourable entries in the visitors' book. The new President of the Lutheran World Federation, Bishop Dr. Zoltan Kaldy of the Evangelical Lutheran Church of Hungary, wrote: "My cordial gratitude for the possibility to get acquainted with the fine exhibition of the 'Church of Love'".

The General Secretary of the United Bible Societies, Dr. Ulrich Fick, Stuttgart, FRG, wrote in the distinguished visitors' book: "The exhibition devoted to the Bible has been of tremendous interest to many delegates and visitors who know little about publishing work in the countries of Eastern Europe. The action of the Russian Orthodox Church was most impressive".

With the blessing of His Holiness Patriarch Pimen, a second independent exhibition prepared by the Publishing Department called "Religions in the Soviet Union" was held in Helsinki, Finland, at the Soviet Culture and Science House from October 12 to 31, 1984.

The exhibition aroused a great interest, and people from all parts of Finland came to see it. The total number of visitors run into several thousand. In a letter of November 22, 1984, addressed to Archbishop Pitirim, the Primate of the Evangelical Lutheran Church of Finland, Archbishop Dr. John Eskström noted: "The exhibition of our Publishing Department attracted great attention in Helsinki and was very well received by the general public. I was happy to get acquainted with this highly informative exhibition. I am confident that it will help promote relations between our Churches".

Ecclesio-Social Activity

Besides the aforesaid areas of activity the Publishing Department is actively participating in all major ecclesio-social undertakings of the Russian Orthodox Church.

The Publishing Department now boasts all the necessary technical facili-

ties and equipment and has been functioning successfully ever since the inauguration and blessing of its new building in Pogodinskaya Street.

In March 1982, a traditional ecumenical prayer for Christian unity was held in the Domestic Chapel of St. Io-sif of Volokolamsk at the Publishing Department.

The Department has hosted many distinguished visitors, including the Primates and representatives of many Churches and non-Christian religions, prominent Church and public figures and statesmen, and numerous foreign delegations.

The spacious conference hall of the Publishing Department has been used for various international ecumenical and peace forums. In October of 1981, for example, the first meeting of European Christian Publicists was successfully held there at the invitation of the Head of the Department, Archbishop Pitirim. They were attended by representatives of the World Council of Churches, the Conference of European Churches and the Communication Committee of the Lutheran Minority Churches in Europe. The participants discussed ecclesiastical, social and international problems, thus laying the foundation for further cooperation.

In January 1982, the Publishing Department hosted a meeting of Church communicators from various countries who met to discuss the tasks of the Church press and ways of ensuring its effective work in connection with the preparations for and holding in Moscow of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

During the conference itself held in May of that year the press service headquarters of the Conference was set up at the Publishing Department at which more than 250 Soviet and foreign journalists were accredited. The Publishing Department issued daily press releases on the Conference proceedings in Russian and English. There were also meetings of Church communicators at the Publishing Department to discuss ways and means of disseminating the peacemaking ideas of the World Conference and its decisions.

Within the framework of the World Conference the Publishing Department hosted several international round table conferences of religious workers and experts: in March 1983—on the economic and moral implications of a nuclear arms freeze; in April 1984—on prohibiting the use of outer space for military purposes, called "Space Without Weapons"; in February 1985—on the theme "New Dangers to the Sacred Gift of Life: Our Tasks". On February 18 and 20 of this year, to mark the 40th anniversary of Victory over Nazi Germany, a meeting-seminar was held at the Publishing Department with the blessing of His Holiness Patriarch Pimen of the clergy and Church workers, veterans of the Great Patriotic War of 1941-1945.

Ecumenical and peacemaking meetings of religious figures and press conferences held at the Publishing Department are covered by correspondents of the foreign and Soviet mass media, including leading Soviet newspapers, TASS, APN, State Radio and Television, the *New Times* weekly, the *XX Century and Peace* and the *Sputnik* magazines and other periodicals.

The Soviet and foreign media show keen interest in the peace initiatives launched by religious workers, including the peace initiatives of the Russian Orthodox Church and her Primate, His Holiness Patriarch Pimen. The Publishing Department is maintaining and developing business links with the media in this and other countries and offers them the necessary materials and information about the most important events in the life of our Church in the sphere of peacemaking.

Foreign visitors to the Publishing Department can acquaint themselves with the publishing work of our Church, see Church documentaries and slide-films, attend concerts or hear recordings of Church music and obtain information about the life and activities of the Russian Orthodox Church and other Christian Churches and religious associations in the Soviet Union. All this helps to promote our ecumenical contacts and serves the cause of peace, friendship and mutual understanding among the peoples. One of the numerous visitors to the Publishing Department, a representative of the Of-

fice of the General Assembly of the Presbyterian Church in the USA, William Thompson, in his letter of September 20, 1984, addressed to the Head of the Publishing Department, points out that the Department offers the Russian Orthodox Church an excellent avenue of communication, something that few Churches in the world have. He writes "May our Lord and Saviour Jesus Christ bless your service and the work of the Publishing Department".

The Head and staff of the Publishing Department take part in the ecumenical and peacemaking activities of the Russian Orthodox Church to the best of their abilities.

The Head of the Publishing Department, Archbishop Pitirim, is a member of the Presidium of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, Vice-President of the "USSR-Italy" Society, member of the boards of the "USSR-Sweden" and "USSR-Australia" Societies, member of the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace. Archbishop Pitirim therefore attends sessions, press conferences and other undertakings conducted by these societies, appears on foreign television, gives interviews to Soviet and foreign correspondents accredited in Moscow about the work of the Publishing Department of the Moscow Patriarchate, the life and activities of the Russian Orthodox Church and other Churches and religious associations in this country and their contribution to the defence of peace.

* * *

Describing the multifarious activities of the Publishing Department of the Moscow Patriarchate, the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia, said: "Publishing is not an easy work, we are fully aware of and duly evaluate the selfless labour of the Publishing Department workers who are fulfilling today a great and responsible mission... Exhibitions abroad of Moscow Patriarchate publications—ecclesiastical, historical, liturgical and theological literature, calendars and *The Journal of the Moscow Patriarchate*—invariably

tract great attention, are visited by large numbers of people and arouse ofound interest. The credit for this is e, in no small measure, personally the Head of the Publishing Department, Archbishop Pitirim. The Publishing Department," Vladyka Filaret went to say, "through its publications ntributes appreciably to the establish- ent and consolidation of love and otherhood in the Orthodox world and her Christian confessions; to the unity all Christians. It promotes pan-Chri- an and inter-religious cooperation for e sake of peace and the preservation e sacred gift of life on Earth. In rsuing its mission, the Publishing epartment witnesses before all Chri- endom to the lofty patriotic spirit of e Russian Church, to her active par- ticipation in peacemaking in keeping th the commandment of our Lord sus Christ" (JMP, 1984, No. 1, 30-31).

The Pubishing Department has en- ered the fifth decade of its existence d it is facing the task of building e future of the publishing work of the

Moscow Patriarchate. Therefore, it is our Christian duty to give thanks to God for everything that has already been accomplished by the Publishing Department for the good of our Holy Church and our great Motherland. We would also like to express hope that, with God's help, the work of the Pub- lishing Department will be further de- veloped in the years to come, that it will be fruitful and successful. The ear- nest of this have been the inspiring words of the Primate of our Holy Church, His Holiness Patriarch Pimen, addressed to the Publishing Depart- ment: "We invoke God's blessing upon all the members of the staff of the Pub- lishing Department. May our prayers, the prayers of the readers of *The Jour- nal of the Moscow Patriarchate* and of all those who avail themselves of pub- lications brought out by our Publishing Department help you always to receive God's aid in this useful and important work. May the Lord be with you!" (JMP, 1984, No. 1, p. 30).

Prof. K. KOMAROV,
of the Moscow Theological Academy

HEGUMENIA FEOFANIA, NEW MOTHER SUPERIOR OF THE MUKACHEVO ST. NICHOLAS CONVENT

Hegumenia Feofania (secular name, Maria Dmitrievna Bober) was born on October 16, 1909, in the village of Mezghorie, Transcar- pathia, into a pious family. As a child, she lost her father and was brought up by her mother Anna, a very pious woman.

In 1940, she entered the Convent of the Nati- vity of the Blessed Virgin in the village of Shashka (now Khust District). In 1945, she was blessed by the father confessor of the cloister, Schema-Archimandrite Panteleimon, with the name of Feofania, in honour of the Blessed Press St. Theophania (9th century, feast day, December 16/29). She fulfilled various obe- diences, for some time she was the secretary of the cloister.

From 1961, together with the other nuns of the convent, Sister Feofania entered the Muka- chevo Convent of St. Nicholas, where she ful- filled some responsible obediences.

By the ukase of His Holiness Patriarch Pi- men of Moscow and All Russia of February 12, 1965, Sister Feofania of the Mukachevo Convent of St. Nicholas was appointed the mother supe- rior of the cloister and raised to the rank of hegumenia with the bestowal of a pectoral cross upon her.



Moscow Diocese

On January 7, 1985, the eve of the Synaxis of the Most Holy Mother of God, Metropolitan Yuvenaliy of Krutitsy and Kolomna officiated at All-Night Vigil in the St. Elijah Church in Zagorsk. He responded to the greetings of the rector, Archpriest Zinoviy Anisimov, with cordial words. After the service Metropolitan Yuvenaliy delivered an exhortation on the festal theme.

On January 8, the Synaxis of the Most Holy Mother of God, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Trinity Cathedral in Podolsk. After the service, the archpastor preached a sermon.

On January 13, the Sunday after Christmas, before Epiphany, Vladyka Yuvenaliy celebrated Divine Liturgy in the Resurrection Church of the village of Shipulino, Klin District. As usual after the Liturgy, the archpastor preached and blessed the believers.

Chernigov Diocese

On October 14, 1984, the Feast of the Protecting Veil of the Most Holy Mother of God, Archbishop Antoniyy of Chernigov and Nezhin celebrated Divine Liturgy in the Protecting Veil Church in the village of Sinyavka, Mena District, on the occasion of its patronal feast. A festal procession was held after the Liturgy. The archpastor congratulated the worshippers on their patronal feast and then blessed them.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Archbishop Antoniyy celebrated Divine Liturgy in the Resurrection Church in the town of Borzna.

On December 23, the 28th Sunday after Pentecost, Archbishop Antoniyy celebrated Divine Liturgy in the Prayerhouse of the Nativity of the Blessed Virgin in the town of Mena. The archpastor was cordially greeted by the rector, Archpriest Mikhail Isakov.



Chernigov, May 9, 1984. Archbishop Antoniyy of Chernigov and Nezhin with the clerics of the Chernigov Diocese after laying a wreath at the monument to the fallen warriors on the Hill of Glory



Archbishop Antoni of Chernigov and Nezhin, assisted by the clerics of the diocese, celebrating Divine Liturgy in the Resurrection Cathedral Church in Chernigov on September 22, 1984, the Feast of St. Feodosiy of Chernigov

After the Liturgy, Archbishop Antoni preached a sermon and blessed the worshippers.

Khabarovsk On December 17, 1984, the Feast of St. Barbara the Great Martyr, Archbishop Yuvenaliy of Irkutsk and Chita, Administrator a. i. of the Khabarovsk Diocese (now Archbishop of Kursk and Belgorod), celebrated Divine Liturgy in the Church of St. Aleksandr Nevsky in Khabarovsk.

On December 18, the Feast of St. Sava the Sanctified, and on December 19, the Feast of St. Nicholas the Miracle Worker, Vladyka Yuvenaliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Nativity of Christ in Khabarovsk.

On December 22, the Feast of the Annunciation of the Mother of God "Joy Unhoped For", Archbishop Yuvenaliy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos to the Mother of God in the Trinity Church of the Town of Belogorsk, Amur Region.

On December 23, the 28th Sunday after Pentecost, Archbishop Yuvenaliy



Archbishop Yuvenaliy of Irkutsk and Chita (now of Kursk and Belgorod) celebrating Divine Liturgy in the Church of the Orthodox Prince St. Aleksandr Nevsky in Khabarovsk on December 17, 1984, the Feast of St. Barbara the Great Martyr

celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the St. Nicholas Church in the town of Svobodny, Amur Region.

Kishinev Diocese On May 13, 1984, the Sunday of the Paralytic, Archbishop Ionafan of Kishinev and Moldavia celebrated Divine Liturgy and conducted a moleben in the Trinity Church in Kishinev. That day, the parishioners were marking the retirement of their rector, Archpriest Anatoliy Malai (†February 20, 1985). After the moleben, Vladyka Ionafan thanked Father Anatoliy for his zealous service of the Church of Christ for 50 years.

On May 22, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Archbishop Ionafan celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Theodore the Tyro in Kishinev. At the Lesser Entrance, the archpastor presented patriarchal awards for Holy Easter to some clerics of the diocese.

On June 3, the Sunday of the Holy Fathers of the First Ecumenical Council, His Holiness Patriarch Pimen's enthronization day, Archbishop Ionafan celebrated Divine Liturgy in the Trinity Church in the village of Gratieshty, Kriulyany District. That day, the rector, Archpriest Konstantin Stepan, was marking his 50th anniversary of service of the Church of Christ in Holy Orders.

Archpriest Konstantin Petrovich Stepan was born on May 19, 1910, in the village of Syneshty, Moldavia. In 1932, he finished the Kishinev Theological Seminary. In 1934, he was ordained deacon, and later presbyter. Father Konstantin has been serving in the parishes of the Kishinev Diocese for 50 years.

After the Liturgy a thanksgiving moleben was held in commemoration of His Holiness Patriarch Pimen's enthronization day. The archpastor congratulated Father Konstantin on his jubilee, as well as on his name-day and presented him with an icon of the Saviour. Then "Many Years" was sung.

On July 16, at the diocesan administration, Archbishop Ionafan, with the blessing of His Holiness Patriarch Pimen, presented the Order of St. Vladi-

mir, 3rd Class, to Archpriest Georgiy Armash, in connection with his 70th birthday.

On September 2, the 12th Sunday after Pentecost, Archbishop Ionafan celebrated Divine Liturgy in the Transfiguration Cathedral in the town of Bendery, on the occasion of the 150th anniversary of the cathedral (see *JMP*, 1983, No. 10, p. 16). Archpriest Vasilii Petraki, secretary of the diocesan administration, preached a sermon. Following a moleben, there was a festal procession round the cathedral.

On September 9, the 13th Sunday after Pentecost, the Feast of St. Pimen the Great, Archbishop Ionafan celebrated Divine Liturgy and led a thanksgiving moleben on the occasion of His Holiness's name-day in the cathedral church; on the eve, he officiated at All-Night Vigil. During the Liturgy, the archpastor ordained Ioann Bondar deacon.

On September 25, Archbishop Ionafan received delegates from Sweden, who were invited to the Soviet Union by the Soviet Peace Committee. Vladyka Ionafan told them about the peacemaking initiatives of the Russian Orthodox Church, about the religious life in Moldavia, and answered their questions.

From November 19 to 22, Archbishop Ionafan was in the Zhabka Convent of the Ascension and got acquainted with the current affairs of the cloister.

On November 21, the Synaxis of St. Michael the Archangel, Vladyka Ionafan blessed the renovated iconostasis, celebrated Divine Liturgy and said a moleben, and, on the eve, officiated at All-Night Vigil in the Church of St. Michael of the Ascension Convent.

On November 27, the Feast of St. Philip the Apostle, after the Divine Liturgy and thanksgiving moleben in the cathedral church, Archbishop Ionafan congratulated the dear Archpriest Mina Palikhovich, on his 70th birthday. The archpastor presented the jubilarian with a copy of the Smolensk Icon of the Mother of God and with an address of greeting. Then Archbishop Ionafan, with the blessing of His Holiness Patriarch Pimen



Archbishop Ionafan of Kishinev and Moldavia during Divine Liturgy in the Trinity Church in the village of Gratiesty on June 3, 1984, the Feast of Sts. Constantine and Helena, Equal to the Apostles. In the centre—the rector, Archpriest Konstantin Stepan

presented Father Mina with the Order of St. Vladimir, 3rd Class, which he was awarded for his fruitful ecclesiastical work and on the occasion of his 70th birthday.

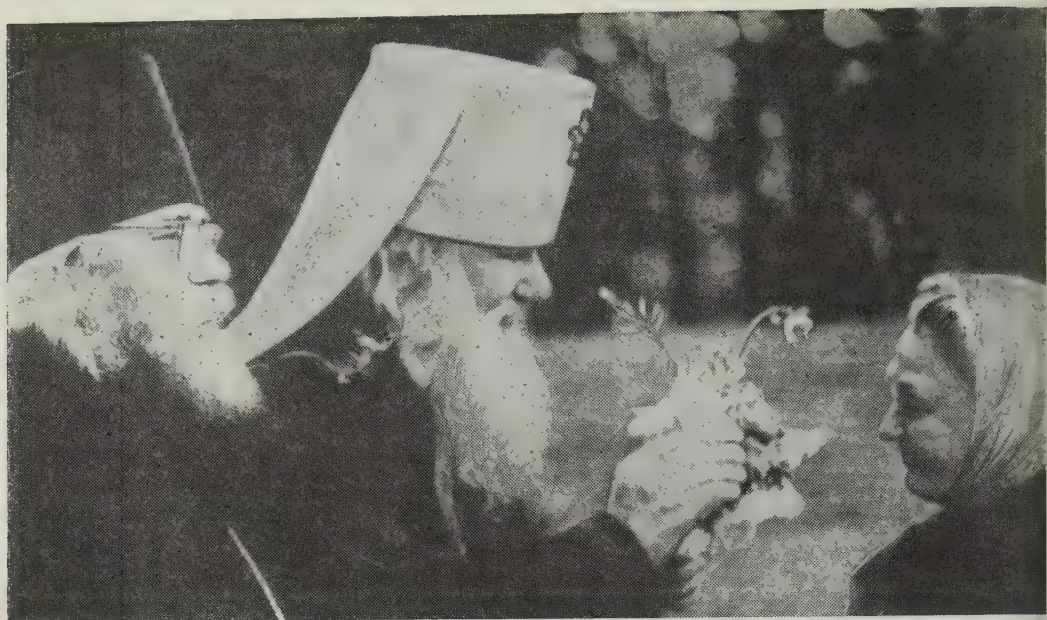
Archpriest Mina Nikitich Palikhovich was born on December 12, 1914, in the village of Vad-Rashkov, Moldavia, into a large peasant family. In 1937, he finished the Kishinev Theological Seminary, and in 1943 graduated from the Theological Faculty of the Chernovtsy University, with the degree of Licentiate in Theology. In 1941, he was ordained a deacon, and in 1942—presbyter and served in the parishes of the Kishinev diocese. Since 1976 he has been the Dean of the Cathedral Church of the Great Martyr St. Theodore the Tyro. On November 18, the 23rd Sunday after Pentecost, Archbishop Ionafan consecrated the new Church of St. Michael, which was crowded with worshippers, in the village of Pugocheny, Novye Aneny District.

The former Church of St. Michael in the village of Pugocheny was built of stone between 1880 and 1890. In 1944, the church was destroyed during fierce battles. In 1946, the believers built a prayerhouse near the ruins of the former



Archpriest Mina Palikhovich, Dean of the Cathedral Church of St. Theodore the Tyro in Kishinev

church, in which divine services were conducted up to 1984, when the prayerhouse was transferred to new premises because of the reconstruction of the



Metropolitan Ioann of Pskov and Porkhov and Archimandrite Ioann visiting the St. Nicholas Cathedral in the village of Stary Izborsk on October 22, 1984, the Feast of the Korsun Icon of the Mother of God

centre of the village. Through the believers' efforts (Archpriest Feodor Lungu is the rector of the parish) the premises were improved and a new altar erected.

After the consecration of the altar and the temple, Archbishop Ionafan celebrated Divine Liturgy and conducted a moleben.

the common prayer and blessed them. The jubilarian was presented with numerous bouquets. His Holiness Patriarch Pimen sent a congratulatory telegram. Telegrams arrived also from the permanent members of the Holy Synod, as well as from many hierarchs and clerics of the Russian Orthodox Church.

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Pskov Diocese *Jubilee of an archpastor.*

On November 25, 1984, the Feast of St. John the Merciful, the Patriarch of Alexandria, Metropolitan Ioann of Pskov and Porkhov prayerfully marked his name-day, his 30th anniversary on the Pskov See and the 60th anniversary of his ordination. Metropolitan Ioann celebrated Divine Liturgy and said a thanksgiving moleben in the St. Michael Cathedral of the Pskov-Pechery Monastery, assisted by the father superior, Archimandrite Gavriil, and the brethren in Holy Orders. Numerous worshippers arrived for the divine service from different parts of the diocese. During the Liturgy, Vladyka Ioann ordained Gennadiy Nikolaev, secretary of the diocesan administration, deacon. After the singing of "Many Years", Metropolitan Ioann thanked the congregation for

On November 21, the Synaxis of St. Michael the Archangel of God and All the Heavenly Host, Metropolitan Ioann celebrated Divine Liturgy followed by a festal moleben in the St. Michael Cathedral of the Pskov-Pechery Monastery, assisted by the brethren of the cloister. The archpastor was met with due solemnity by the father superior, Archimandrite Gavriil, and the brethren. After the Communion Verse, Archimandrite Ioann delivered a sermon. After the singing of "Many Years" Vladyka Ioann blessed the numerous worshippers.

On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Metropolitan Ioann, during Divine Liturgy in the Pskov-Pechery Monastery, ordained Monk Georgy hierodeacon and Deacon Vasiliy Malevsky presbyter.

Tallinn On August 1, 1982, the
ocese Feast of St. Serafim of
 rov, Metropolitan Aleksiy of Tallinn
 and Estonia celebrated Divine Liturgy
 and, on the eve, officiated at All-Night
 vigil with the reading of the Akathistos
 to St. Serafim in the Dormition Ca-
 thedral of the Pukhtitsa Convent. Dur-
 ing the Liturgy, Metropolitan Aleksiy
 ordained Mikhail Tultsev deacon to
 serve in the Dormition Cathedral in
 Tartu. After the Liturgy, a moleben and
 a festal procession were held on the
 occasion of the patronal feast of the
 southern chapel of the Dormition Ca-
 thedral.

On August 2, the Feast of St. Elijah
 the Prophet, Metropolitan Aleksiy cele-
 brated Divine Liturgy and led the
 moleben and a festal procession in the
 church of St. Elijah in the village of
 Masknarva. At the Lesser Entrance
 Metropolitan Aleksiy bestowed a palitsa
 upon the rector, Archpriest Vasiliy
 Morin. In the recent years the Church
 of St. Elijah, damaged during the
 great Patriotic War, has been under
 reconstruction.

After Small Vespers, on August 27,



Metropolitan Aleksiy of Tallinn and Estonia
 ordaining Vladimir Ivanisenko deacon in the
 Cathedral Church of St. Aleksandr Nevsky in
 Tallinn on December 6, 1982



Metropolitan Aleksiy of Tallinn and Estonia presenting a pectoral cross (patriarchal award)
 to the Rector of the Church of the Nativity of the Blessed Virgin in the town of Rakvere,
 Father Nikolai Nosenko, in the Cathedral Church of St. Aleksandr Nevsky on December 6, 1982

the eve of the Dormition of the Most Holy Mother of God, Metropolitan Aleksey and Bishops—Antony of Stavropol and Baku and Varnava of Cheboksary and Chuvashia (now archbishop), assisted by numerous clerics, read the Akathistos before the deeply revered Icon of the Dormition of the Mother of God in the Dormition Cathedral of the Pukhtitsa Convent.

On August 28, the Feast of the Dormition of the Mother of God, Metropolitan Aleksey with the same archpastors, assisted by a great number of clerics, concelebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the same cathedral. The festal moleben was followed by a procession. Then the archpastors and clerics partook of the convent's festal repast. Metropolitan Aleksey presented the Order of St. Vladimir, 3rd Class, to Archpriest Innokentiy Khiet, of the Saremaa Deanery, for the 25th anniversary of his ordination.

On August 29, Metropolitan Aleksey concelebrated Divine Liturgy with Bishops Antony and Varnava in the Dormition Cathedral of the Pukhtitsa Convent. In the evening, in the same cathedral, the archpastors read the Office of the Burial of the Mother of God which was followed by a festal procession round the cathedral; they were assisted by numerous clerics.

On December 6, the Feast of the Orthodox Grand Duke St. Aleksandr Nevsky, Metropolitan Aleksey celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos to the Orthodox Grand Duke St. Aleksandr in the Cathedral Church of St. Aleksandr Nevsky in Tallinn. During the Liturgy, Metropolitan Aleksey ordained Vladimir Ivanisenko deacon to serve in the Church of Epiphany in the town of Kokhtla-Yarve and presented a pectoral cross (patriarchal award) to Father Nikolai Nosenko, Rector of the Church of the Nativity of the Blessed Virgin in the town of Rakvere.

On December 25, the Feast of the Nativity of Christ (New Style), Metropolitan Aleksey celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Transfiguration Cathedral in Tallinn. The Christmas

messages from His Holiness Patriarch Pimen and from Metropolitan Aleksey were read out during the Liturgy. After the Liturgy, Metropolitan Aleksey cordially congratulated the Rector of the Transfiguration Cathedral Archpriest Nikolai Kokla, secretary of the diocesan administration (†1983) on his 70th birthday, and, with the blessing of His Holiness Patriarch Pimen, presented to him the Order of St. Sergiy of Radonezh, 2nd Class.

Vilna Diocese On April 27, 1984, the Feast of the Vilna Martyrs—Sts. Antony, Ioann and Evstafiy, Archbishop Viktorin of Vilna and Lithuania celebrated Divine Liturgy, assisted by the diocesan clerics, in the Monastery of the Holy Spirit, where the holy martyrs' relics repose.

On July 26, the Vilna Diocese celebrates with special solemnity the Feast of the Return of the Holy Relics of Sts. Antony, Ioann and Evstafiy of Vilna, the Martyrs. In 1916, during World War I, the relics of the holy martyrs were translated from the Vilna Monastery of the Holy Spirit to Moscow. On July 26, 1946, with the blessing of His Holiness Patriarch Aleksey, the holy relics were returned to the Monastery of the Holy Spirit in Vilnius. Archbishop Korniliy Popov (†1966) was then the ruling hierarch of the Vilna Diocese.

On October 21, the 19th Sunday after Pentecost, Archbishop Viktorin, during Divine Liturgy in the Monastery of the Holy Spirit, ordained Valeriy Kryuchkov deacon, and on October 28, the 20th Sunday after Pentecost—presbyter.

On November 6, the Feast of the Icon of the Mother of God "Consolation of All the Afflicted", Vladyka Viktorin celebrated Divine Liturgy and led a moleben in the Church of the Icon of the Mother of God "Consolation of All the Afflicted" in the town of Druskininkai.

On December 2, the 25th Sunday after Pentecost, Archbishop Viktorin attended Divine Liturgy in the Cathedral of the Annunciation in Kaunas.

On December 10, the Feast of the Icon of the Mother of God "The Sign", Archbishop Viktorin celebrated Divine

Liturgy and led a festal moleben in the Vilnius Church of the Icon of the Mother of God "The Sign".

On December 19, the Feast of St.

Nicholas the Miracle Worker, Vladyka Viktorin celebrated Divine Liturgy and led a moleben in the Vilnius Church of St. Nicholas.

IN MEMORIAM



Archpriest **Vasiliy Mikhailovich Potekhin**, superannuated cleric of the Moscow Diocese, passed away on February 4, 1983, after a grave illness.

He was born in 1904, in the village of Pechiny, now of Shatsk District, Ryazan Region. From his childhood, he sang in the church of his native village, and from 1932—in the Trinity Cathedral of the town of Podolsk, Moscow Region, where he worked as a church servant. From the very first day of the Great Patriotic War he fought in the ranks of the Red Army. In 1944, he was wounded and demobilized as a disabled soldier. He was awarded the Order of Glory and several medals. From 1945 he served as a psalm-reader in the Podolsk Cathedral of the Trinity. In January 1954, Metropolitan Nikolai of Krutitsy and Kolomna (Yarushevich; †1961) ordained him deacon, and in May 1954—presbyter to serve in the Trinity Cathedral.

Archpriest Vasiliy Potekhin was buried in the Podolsk cemetery.

Archpriest **Aleksandr Vasilevich Solertovsky**, honorary rector

of the Church of the Tikhvin Icon of the Mother of God, Alekseyevskoe, Moscow, passed away on October 4, 1984, after a short illness.

He was born on September 12, 1900, in Vladimir, into a priest's family. In 1918 he finished the Vladimir Theological Seminary. In 1920 he was ordained deacon, and later—presbyter.

In 1942-1943 he fought in the Great Patriotic War, was badly wounded. He served in churches of the Moscow Diocese and of Moscow, and from 1953 he was the rector of the Church of the Tikhvin Icon of the Mother of God.

For his zealous service of the Church of God he received many ecclesiastical awards.

With the blessing of His Holiness Patriarch Pimen, from December 1982, Archpriest Aleksandr Solertovsky was made honorary rector of the Church of the Tikhvin Icon of the Mother of God. Father Aleksandr invariably visited his beloved church on Sundays and feasts days, he

received Holy Communion and prayed fervently. As formerly, he was interested in parochial life and shared his rich pastoral experience with his brother-priests. For the last five months of his life Father Aleksandr was very weak and received Holy Communion at home.

On October 6, with the blessing of His Holiness Patriarch Pimen, the funeral service was conducted by Archbishop Kiprian, assisted by Archpriest Anatoliy Kaznovetsky, Superintendent Dean of the Moscow Northern Deanery, the clergy of the Church of the Tikhvin Icon of the Mother of God and of other Moscow churches. Numerous parishioners came to bid farewell to their beloved pastor and teacher. Archpriest Aleksandr Solertovsky was buried at the Danilovskoe Cemetery in Moscow.

Archpriest **Boris Sergeyevich Protopopov**, of the Transfiguration Church in the village of Savvino, Moscow Diocese, passed away suddenly on December 12, 1984.

He was born on March 31, 1915, in the village of Savvino (now Moscow Region) into a priest's family. He was a participant in the Great Patriotic War, and was awarded several war orders and medals. In 1951 he finished the Moscow Theological Seminary and was ordained deacon by Metropolitan Nikolai of Krutitsy and Kolomna (Yarushevich; †1961) to serve in the Church of the Nativity of the Blessed Virgin in the town of Orekhovo-Zuevo. In 1954, Metropolitan Nikolai ordained him presbyter. After the demise of his father in 1960, he replaced him in the Transfiguration Church in the village of Savvino and served there until his death.

Archpriest Boris Protopopov was buried in the yard of the Transfiguration Church, next to his father.



SERMONS

For the 60th Anniversary of the Demise

Exhortation of His Grace Bishop Tikhon of the Aleutian Islands and North America to a Newly-Ordained Priest

I greet you, beloved brother, on receiving the grace of the priesthood. When our souls come in contact with Divine Grace, our usual hardness is softened, as wax is softened by flame. Since, I believe, your soul is also experiencing the same at this sacred and exclusive hour in your life, I shall take advantage of this and exhort you on your new ministry.

In your new dignity you are stepping into your former, familiar place, and therefore you already know partly what is required of you. Your flock is composed of Arabs, Greeks and Slavs. For many years they managed without a priest. Having come here in search of a living, of their daily bread, perhaps they ponder little over the Bread of Heaven, the one thing that is needful (Lk. 10. 42). Because of this their hearts have inevitably become hardened. And when they were given spiritual comfort in the person of a priest, their hearts were perhaps not sufficiently touched by the sacred flame and did not burn with love for the Divine. They know that Divine Wisdom has built Itself a house amongst them too and immolated Itself and prepared a feast, but we must call them *by the way* and *at the gates* and from the top of mountains (Prov. 8. 2-3); call them *to forsake the foolish* (Prov. 9. 6) and to prefer the knowledge of the Divine to

pure gold (Prov. 8. 19). Well, shall we be oppressed by this? After all we are but servants of Wisdom Which sends us out for this purpose. To this It is sending you now. Therefore preach not only to those who thirst, but try to find those who are not seeking you, reveal yourself to those who do not ask for it, and stretch your arms to the rebellious and disobedient (Is. 65. 1-2). Others often *compass sea and land to make one proselyte* (Mt. 23. 15). Hurry to help, and try to persuade all those who are cool towards their Mother, the Holy Orthodox Church.

The other section of your flock consists of Uniates who have reunited and are living in Wilkinson. They have manifested their love for the Orthodox Faith with good deeds, as you well know. See that they do not cool in their first love, but abound in it. Make this ecclesiastical community, which is still small, grow like the Gospel mustard seed into a shady tree (Mt. 13. 31-32), under which those who are still outside our yard may find shelter too. The community will draw people most if divine services are performed in it reverently and devoutly, if church life will be notable for its piety, if the members of the community will live in peace, love, and accord like brothers.

What I have said so far refers to your future external work. But do not think that you can limit yourself to this. Perhaps the external is sufficient in another vocation, but by no means in ministry, although there are some pastors who devote themselves wholly to external works. Beloved brother, did

Bishop Tikhon Belavin, subsequently His Holiness the Patriarch of Moscow and All Russia († 1925). Delivered at the ordination of Deacon Vladimir Aleksandrov to the priesthood.



THE LORD PANTOCRATOR WITH STS. SERGIY OF RADONEZH
AND VARLAAM OF KHUTYN

*18th-century icon, deeply revered in Moscow,
of the Church of St. John the Warrior in Moscow*

FOR THE 1100th ANNIVERSARY OF THE DEMISE OF ST. METHODIUS,
EQUAL TO THE APOSTLES

(† April 6, 885)



STS. CYRIL AND METHODIUS, EQUAL TO THE APOSTLES,
THE ENLIGHTENERS OF THE SLAVS



His Holiness Patriarch Pimen of Moscow and All Russia in the Moscow Monastery of Daniel on March 17, 1985, the feast of the Orthodox Prince St. Daniil of Moscow, founder of the monastery, before the icon of the Orthodox Prince St. Daniil



His Holiness the Patriarch during the moleben to the Orthodox Prince St. Daniil in the St. Daniel Monastery on March 17, 1985



Church exhibition being opened in Helsinki (Finland) on October 12, 1984. Right to left: Jaakko Numminen, Chancellor of the Ministry for Education of Finland; Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate; and A. A. Bodik, staff member of the Soviet Cultural Centre in Helsinki.

Participants in the opening of the Church exhibition in Helsinki. Second from the left below—Bishop Longin of Düsseldorf.



you ever take note of the Saviour's words saying: *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and... done many wonderful works? And then will I depart from them, I never knew you.* (Mt. 7. 22-23). Is it possible to be a pastor, preach Christ, work wonders in His Name, and yet not be recognized by the Lord? Yes, it is! And fear this, lest it be your lot! Remember that the success of ministry depends not so much upon external works as upon spiritual feats and the life of grace of the pastor himself. A priest can be a builder of souls and their guide to Christ, only if he himself builds himself up spiritually and conscientiously reads the path of Christian self-perfection. Indeed, it cannot be otherwise. For such is the law of spiritual life. It is necessary, says St. Gregory of Nazianzus, first of all to purify oneself, and only then purify others; to gain wisdom and then instill wisdom; to become the light and then illumine. A starlets, experienced in spiritual life, once said: one cannot do more good to another than there is in oneself.

Therefore, in order to make your ministry successful, you must above all see to your own enlightenment and purification. The Most Holy Chief Shepherd, Christ Himself, spent 40 days in the desert fasting and praying before beginning His ministry to mankind. Thus, looking upon the Chief Shepherd, all true Christian pastors began their ministry with the act of inner self-perfection. You must begin likewise. Furthermore, due to circumstances, you are not immediately taking up your external pastoral duties. For some time they will be in the hands of your senior colleague in Christ. Use this transit period to prepare yourself for the great work of pastoral service.

Now, through the imposition of my unworthiness's hands, Divine Grace has descended upon you. May it be not vain in you (1 Cor. 15. 10)! For this *quench not the Spirit* received by you (1 Thess. 5. 19), but kindle it in every way (2 Tim. 1. 6). I shall tell you in brief some means to this end. First of all, prayer. As our bodies cannot live

without air, so our souls cannot without the breath of the Almighty, without Divine Grace; and grace is best drawn to man through fervent and ardent prayer to God. St. John Climacus whom we are commemorating today calls prayer the intercession for the gifts of grace. Prayer is the food, power, and strength of the soul; the air, the light, the life-giving warmth, and heavenly rain which freshens and fertilizes our souls. In a word, without prayer there cannot be real spiritual life, and if therefore prayer is necessary for every believer, the more so for a priest who is there to offer prayers to God for himself and for the people (Heb. 5. 3). That is why practise prayer constantly, do not limit yourself to public services, but in the cell of your home, in quiet and solitude, warm and cleanse your soul with prayer to God.

In order to kindle in yourself Divine Grace practise reading Holy Scripture. For the Word of God is a hammer that breaks up and softens our stony hearts; it is fire that burns out sinful impurities and warms our cold hearts (Jer. 23. 29). *It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works* (2 Tim. 3. 16-17). Therefore study *the law of the Lord... day and night* (Ps. 1. 2). Make it your rule to read the Word of God daily, and read it with reverential attention. Then what seemed to you long ago evident, what earlier did not impress you greatly, will acquire suddenly a new and great meaning and significance; it will seem to you that you are hearing it for the first time; your soul will be stirred and your heart will be filled with peace, happiness and tenderness.

There is much else I could tell you, but maybe now you are too weary to receive all. Instead take the *Hierarchal Instructions to a Newly-Ordained Priest* and by reading it, edify and affirm yourself in salvation! And I shall pray to the Lord to make you a good pastor, *rightly dividing the word of truth*.

(Published in **Priboavlenie k Tserkovnym vedomostyam** [Supplement to the Church Gazette]. 1900, No. 22, pp. 857-859.)

On the Sunday of St. Thomas

In the Name of the Father, and of the Son, and of the Holy Spirit.

Beloved brothers and sisters, today's Gospel lesson (Jn. pericope 65, chap. 20, vv. 19-31) teaches us sincere and wholehearted faith in the Lord and His Radiant Resurrection. By the example of the Holy Apostle Thomas, his doubts and ardent confession, each of us can examine the strength and sincerity of his own faith. Let us recall that St. Thomas was not present with the other disciples when the Lord appeared to them the first time after His Resurrection. *We have seen the Lord* (Jn. 20. 25), Christ's disciples informed Thomas, but the mind and heart of Thomas could not accept this news. Thomas was ready to give his life for the Saviour, he witnessed to the boundlessness of his love for the Lord when he said: *Let us also go, that we may die with him* (Jn. 11. 16). In the soul of Thomas love and yearning to commune with the Lord struggle with doubt. Hence his words: *Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe* (Jn. 20. 25). It was difficult for Thomas to believe in the Resurrection of the Lord. He wanted proof. And when the Lord appeared a second time to the disciples, when Thomas was also present, He said to him: *Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing* (Jn. 20. 27). Thomas no longer needed proof and he did not put his finger into the wounds of the Lord, but with deep faith and exultation confessed His Resurrection saying: *My Lord and my God* (Jn. 20. 28).

The doubts of Thomas were due to his great love of Christ and his thirst to know the truth, but, alas, how often our own doubts are due to our tepidity, indifference, and sinfulness. How often do we remember the Lord only at moments of dire need, demanding His help and intercession! Lack of faith withdraws us from God, blunts the natural need for constant communion with Him, whereas each Christian should be dis-

tinguishable for his constant and unquenchable thirst for communion with God.

We are distracted by the day's bustles and cares, our excuse is lack of time we often miss church services, and pray little. And yet, when but during prayer, common or private, can we actually feel the presence of God? During prayer there is only God and I, only Truth and I. Communion with God gives real joy only to the one in whom there is little self-love (which makes one turn to God only in moments of misfortune) and much sacrificial love and a filial, Thomas's, thirst for communion with God.

Every time we come to the House of God we rid ourselves of daily cares and bustles, and feel as though we had returned to our Father's House. During prayer in the church or at home, we again and again learn to stand before God, we cleanse ourselves spiritually and strive towards the Kingdom of Heaven. We learn from the Apostle Thomas spiritual thirst for communion with the Lord, for proximity to Him, which is particularly real at the moment of receiving the Body and Blood of Christ. Unity with the Lord quenches the spiritual thirst of each one of us who seeks communion with God, sanctifying and deifying all who communicate worthily. And only spiritual sloth and sinful lack of faith draws us away from the Lord and deprives us of direct communion with Him.

Let us strive for constant prayer, which will prevent us from spiritually weakening, and from forgetting the Lord.

O Lord, save me!

O Lord, teach me to abide with Thee constantly!

O Lord, teach me to be in constant communion with Thee!

Constant prayer will teach us this communion and proximity to the Lord. The Lord will see our open hearts and permit us to know Him, and to see Him and will appear to us as He once did to the Apostle Thomas. Amen.

Father NIKOLAI AKULOV

On the Feast of Sts. Cyril and Methodius, Equal to the Apostles

In the Name of the Father, and of the Son, and of the Holy Spirit.

My son, from your youth up choose instruction, and until you are old you will keep finding wisdom (Sirach 6. 18).

Today we are commemorating the holy brothers, Sts. Cyril and Methodius, the Enlighteners of the Slavs. They were born into a pious family of nobility residing in the Greek city of Thessalonica. St. Methodius was the eldest of the seven brothers and St. Constantine (monastic name Cyril) was the youngest. For about ten years St. Methodius was the military commander of one of the Slav principalities, very likely in Bulgaria, which enabled him to learn the Slavonic language. Subsequently he was professed in the monastery on Mount Olympus, Asia Minor.

St. Constantine was very gifted and required learning with ease. In childhood he saw a dream, it says in his *Life*, in which he chose as his life companion a beautiful young girl named Sophia. In Greek *sophia* means wisdom and his good parents, to whom he recounted his wonderful dream, understood that the Lord intended to give their son Divine Wisdom that is why they instilled in their son the lessons from the Wisdom of Solomon and the Wisdom of Jesus, the Son of Sirach: *If you are willing, my son, you will be taught, and if you apply yourself you will become clever (Sirach 6. 32). Say to wisdom, Thou art my sister; and all understanding thy kinswoman (Prov. 7. 4). For Wisdom is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior (Wisd. Sol. 7. 29). Reflect on the statutes of the Lord and meditate at all times on his commandments. It is he who will give insight to your mind and your desire for wisdom will be granted (Sirach 6. 37).* So the youth came to the wisdom and acquired a brilliant education. Very early on he was ordained presbyter. In Constantinople he be-

came the librarian of the Cathedral of St. Sophia the Wisdom of God and taught philosophy at a higher school in the city. He disputed successfully with heretics—iconoclasts and non-Orthodox.

Seeking solitude St. Constantine retired to Mount Olympus where he joined his eldest brother, Methodius. The retirement, however, was not for long. In 860 or 861 the brothers were sent as missionaries by the Byzantine Emperor Michael III to the Hazaras to whom they preached the teachings of Christ boldly and convincingly.

Some time after this journey, King Rostislav of Moravia sent envoys to the emperor asking him to send to Moravia teachers who would be able to preach the Word of God in Slavonic. The emperor summoned St. Constantine and ordered him to go to Moravia and preach. St. Constantine began his new endeavour with fast and prayer. Together with his brother, St. Methodius, he compiled a Slavonic alphabet and translated books into Slavonic—the Gospel, the Apostle, the Psalter and selected services—without which divine services could not be conducted.

The Life of Sts. Cyril and Methodius testifies to the fact that Christianity, spreading through the world, carried the light of the true Faith to all nations. Where there was illiteracy schools appeared. It is not for nothing that our forefathers called the appearance of Slavonic writing the gift of God. The history of the Slav nations testifies to the greatness of the spiritual heritage received through the Thessalonian brothers. We were given in our own language not just earthly words, but the Word of God which pierces, according to the Apostle, *to the dividing asunder of soul and spirit... and is a discerner of the thoughts and intents of the heart (Heb. 4. 12).*

The holy brothers exerted much effort and labour to enlighten the Slavs. Despite temptations and enticements they sowed the seeds of the Christian Faith. "And happy were the Slavs," records the chronicler, "to hear of the greatness of God in their own language."

Though they were inclined to a life of contemplation and asceticism in solitude, it pleased the Lord to make the brothers devote themselves wholly to preaching. Before he died St. Constantine took the schema vows with the name of Cyril. On his deathbed he said to his brother Methodius: "Behold, brother, you and I were yoked together and ploughed one and the same furrow, and now I am falling on the field having ended my day. You have come to love the Mount (retired monastic life), but do not leave your teaching work for the sake of the Mount, for how better can you attain salvation?"

After burying his brother, Methodius returned to the Slavs to continue the preaching of the Truth. The people hearing the sermons of St. Methodius left their pagan customs. Under his guidance the Christian Faith spread rapidly not only throughout Moravia, but to other Slavonic tribes as well; from Croatia and Dalmatia up to the borders of Poland divine services were conducted according to Slavonic books translated by the holy brothers. St. Methodius tried to persuade one of the Polish princes to be baptized; in his lifetime his disciples penetrated with difficulty into Czechia and baptized the Czech prince Borivoj; they also sowed the seeds of faith in Serbia. St. Methodius died on

April 6, 885, after guiding for 16 years the Pannonian and Moravian Churches.

Dear brothers and sisters, what does the *Life* of Sts. Cyril and Methodius whom we are commemorating today teach us? It calls us to strive wholly towards the light of the Gospel life. "Leave the life of sin," says Bishop Ignatius Bryanchaninov, "leave worldly passions and delights, renounce yourselves and then the Gospel will become for you accessible and understandable. The Gospel is a closed book for those who love themselves, who will not practise self-denial. Such men only read the letter but the word of Life, as spirit, remains hidden by an impenetrable veil." In order to understand the Wisdom of God *in a mystery, even the hidden* (1 Cor. 2. 7), it is necessary to strive to fulfil the Commandments of God. Wisdom is revealed only to a few. *If you love to listen you will gain knowledge, and if you incline your ear you will become wise.*

Stand in the assembly of the elders. Who is Wise? Cleave to him. Be ready to listen to every narrative, and do not let wise proverbs escape you. If you see an intelligent man, visit him early; let your foot wear out his doorstep (Sirach 6. 33-36).

So let us pray to Sts. Cyril and Methodius, Equal to the Apostles, whom the Holy Church is commemorating today, so that the Lord might illumine our minds and feelings and we may become worthy inheritors of the spiritual legacy left to us by these saints, whom we glorify. Amen.

Father VYACHESLAV BREGED



PEACE MOVEMENT

CHURCH FOR SOCIETY

R THE 40TH ANNIVERSARY OF THE GREAT VICTORY

The Russian Orthodox Church During the Great Patriotic War of 1941-1945

Throughout the history of this nation, the Russian Orthodox Church has invariably shared the destiny of the people. During the Great Patriotic War of 1941-1945, the Church shared the fearful trials and tribulations that fell to the lot of our people, wholly devoting herself to serving the Motherland.

Right from the start of the war the Russian Church, in the person of her Supreme Patriarchal Locum Tenens, His Beatitude Metropolitan Sergiy, who addressed the faithful in the Patriarchal Cathedral of the Epiphany in Moscow on June 26, 1941, and issued a Message to the believers on June 22 of that year, exhorted all the Orthodox to rise to the defence of the sacred borders of our Motherland, calling this a national feat. At the meeting of the Episcopal Council in Moscow on June 23, His Beatitude Metropolitan Sergiy had this to say about the attitude of the Russian Orthodox Church to the war: "We never had to ponder on what should be taken by our Church during the war, because even before we had the time to somehow define our position, it had already been defined—the Nazis had attacked our country, they were plundering it, leading our compatriots into captivity, tortured and robbed them, and so on. Common decency would not allow us to take any other course than the one taken, i. e., unconditional negation of everything that bore the seal of fascism, the seal of hostility towards our country."

Metropolitan Sergiy's appeals for the granting of victory to the Russian arms, patriotic messages

and sermons delivered at a meeting of the clergy and employees of Church institutions—veterans of the Great Patriotic War—with representatives of Soviet and foreign mass media at the Publishing Department of the Moscow Patriarchate on February 20, 1985.

and sermons delivered by our metropolitans, bishops and priests; fund-raising campaigns for the front and the national war effort; patronage of orphanages and hospitals; campaigns to collect warm clothing and scrap metal—such were the contributions by the clergy and believers to the common patriotic cause.

As mentioned before, the Primate of our Church, His Beatitude Metropolitan Sergiy in his messages urged every citizen to valiantly do his duty and help defend his Motherland. Reading these messages one can follow the progress of the war—from the fascist thrust on Moscow to their crushing defeat at Stalingrad, and retreat to our Western borders.

First from Moscow, and later from the city of Ulyanovsk on the Volga, His Beatitude Metropolitan Sergiy closely followed the course of events. Pointing to the sacking and destruction of our religious and national shrines by the Nazi invaders and their other crimes, he inflamed the hearts of the faithful with ardent patriotic feelings and holy hatred towards the enemy. Vladyka Sergiy noted the exploits of the partisans and urged all the Russian people to render them every possible assistance in their fight. He bewailed the collaboration with the enemy of some pastors in areas overrun by the foe, who refused to suffer affliction with the people of God but preferred to enjoy the pleasures of sin for a season (Heb. 11. 25). Through the conciliar voice of the Russian hierarchs he warned these traitors that they would be called to account before the Church and their country.

Metropolitan Sergiy addressed messages to the population of areas under enemy occupation and areas recently li-

berated. He also sent special Christmas and Easter messages. He expressed his joy over the fact that the seeds of patriotism sown in the hearts of believers had yielded a rich crop, that the patriotic feelings were manifested not only on the battlefield, but in the numerous fund-raising campaigns in the rear in support of the national war effort. On anniversaries of the start of the war His Beatitude Metropolitan Sergiy surveyed the arduous path traversed by our Motherland and professed his firm confidence in the ultimate victory of our people.

Other leading Russian hierarchs, such as Metropolitan Aleksiy of Leningrad and Novgorod and Metropolitan Nikolai of Kiev and Galich, the Exarch to the Ukraine, followed the example of Vladyka Sergiy and addressed their own messages to the believers. Metropolitan Aleksiy, who remained with his flock during the siege of Leningrad, kindled in the hearts of believers patriotic feelings and gave hope and encouragement to the pastors and the flock in areas around Leningrad who bore the brunt of the hostilities around that heroic city and also in areas under Nazi occupation. In his messages Metropolitan Nikolai exposed Bishop Polikarp Sikorsky as a traitor to his Motherland and the Church. Vladyka Nikolai denounced him for illegally appropriating ecclesiastical authority by proclaiming himself head of "the Ukrainian Orthodox Church". He also exposed other Ukrainian archpastors who criminally collaborated with the Nazis, warned Orthodox pastors and their flock against associating with these traitors and urged them to remain loyal to their Church and their country.

During the war, the Patriarchal Locum Tenens and Metropolitan Nikolai issued messages to Christians in other countries, including one to the Romanian soldiers, calling on them to stop shedding the blood of their Russian brothers in faith; to the pastors and flock of the Romanian Church urging them to renounce the alliance with Hitler forced on them against their will; to the Christians of Yugoslavia, Czechoslovakia, Greece and other countries, and the Orthodox peoples under Nazi occupation, and to all the brother Slavs.

These ardent appeals by the archpastors found a ready response in the hearts of believers. In our own country this response on the part of the clergy and believers was manifested in particular in many millions of rubles being raised to assist the national war effort and give relief to military hospitals.

On December 30, 1942, at the height of the countrywide patriotic campaign to collect funds for the front, His Beatitude Metropolitan Sergiy launched an appeal to the archpastors, pastors and parish communities of the Church to raise funds for building a tank column to be named after Prince Dimitriy Donskoi. The appeal was enthusiastically caught up by the whole Church. Metropolitan Sergiy recalled somewhat later "I was guided by a desire to follow the example of Abba Sergiy who sent into battle two of his schemamonks. They bore the blessing of the Trinity Lavra and Abba Sergiy, and therefore their joining the ranks of the Russian warriors undoubtedly lifted the morale of the troops and helped defeat Khan Mamai. So too our tanks, God knows they were not much as practical assistance to our army and troops, but they bore our blessing; it was a sign that the Church does not neglect warriors on the battlefield either, that she blesses and is ready to join them in combat for the liberation of our Holy Russ from alien invaders."

Indeed, there was not a single church or religious community in the whole country standing aloof from the sacred cause of defending our Motherland.

Over 8 million rubles and a large number of valuable things made of gold and silver were collected by the clergy and believers throughout the country for a tank column which was to be named after Dimitriy Donskoi.

Among the biggest donors in Moscow was the Church of the Resurrection (Voskresenie Sloveschcheye) in Nezhdanova Street.

At the height of this nationwide patriotic campaign, believers in various areas actively participated in raising funds for the production of tanks and military aircraft on the initiative of the local residents. In Novosibirsk, for example, the clergy and believers raised 110,000 rubles for building aircraft.

or an air squadron called "For the Motherland". The building of an air squadron named after Prince Aleksandr Nevsky was financed by the Russian Orthodox Church.

In parishes across the country believers collected money and necessities for soldiers in the trenches and also for their families. The campaign was stepped up in anticipation of a cold winter. The size and value of this relief were quite appreciable. The fund-raising campaign was assisted by various churches. The churches of Leningrad raised more than five and a half million rubles. In Leningrad, believers raised more than 4 million rubles, and in Saratov, during only one year of 1943 the local churches and their clergy donated a total sum of 338,776 rubles for war needs. In the city of Orel, after it was liberated from the Nazis, the churches and clergy donated 2,051,546 rubles from September 1943 to June 1944. They also procured 44,000 rubles worth of foodstuffs and other necessities. Among various donations, Metropolitan Aleksiy recalled the following one: unknown worshippers placed in a Leningrad church a package containing about 150 old gold coins of ten ruble denomination in an inconspicuous place by the icon of St. Nicholas. The donation was at once taken to the bank and deposited for the needs of the defence.

The war took a monstrous toll of millions of lives and caused widespread material damage and losses, including the destruction of some invaluable historical and architectural monuments. The Russian Orthodox Church did not escape this horrible trial either. She lost many of her faithful children, and a large number of fine churches lay in ruins. The churches that remained were gutted and the holy shrines of the Russian people desecrated.

Right from the start of the war the Orthodox watched apprehensively the actions of the invaders. The tragic reality surpassed their worst fears. The Nazi invasion of our country was very well described by Archpriest Aleksandr Gribanov, the Rector of Moscow's St. Nicholas Church in Kuznetsy, who prepared a special report for His Holiness Patriarch Sergiy on his visits to villages liberated from the Nazis. He des-

cribed the Nazi occupation as a "fiery stream" that left nothing but ashes in its trail. The flourishing cities and villages in the western regions of our country were reduced to rubble. The report noted the constant attempts of the invaders to cover up what they had done with the Name of God. In a gutted Chaikovsky Museum in the town of Klin, the fascists left a pamphlet entitled "God Is with Us". They tried to justify their savage crimes and atrocities, that defy imagination, by calling their invasion a "crusade" against Russia. They resorted to this foul lie in an attempt to deceive the believers and gain their confidence. But the harsh reality told an entirely different story. In some places in the Moscow and Kalinin regions, for example, when the fascists entered a village, they first looted the houses and then rushed to the church. Soldiers with their service caps on and smoking cigarettes smashed the doors and entered the edifice, sometimes with dogs on leashes. They mocked holy shrines, shot at icons and the iconostasis, tore down icons and smashed them against the floor. They did not hesitate to enter the sanctuary with their dogs and desecrated the altar and liturgical objects. When clergymen or laymen tried to interfere, they were insulted, or beaten and some were even shot and killed. The Nazi rampage was especially wild in places where Russian Orthodox shrines were at the same time our national cultural monuments. One can mention, for example, two ancient Russian monasteries near Moscow—St. Iosif Monastery of the Dormition in Volokolamsk and the Monastery of the Resurrection founded by His Holiness Patriarch Nikon on the Istra. The latter, known as New Jerusalem, the pride and glory of Russian architecture built in the 17th century, is famous throughout the Christian world. It was a memorial to Patriarch Nikon's dream of convoking the Eighth Ecumenical Council in its majestic Resurrection Cathedral. It was not used by troops and there was practically no fighting in that particular spot. But the Nazis decided to destroy this remarkable monument of Russian architecture. They also destroyed or badly damaged historical monuments in and around

Mozhaisk, Borodino, Vyazma, Dorogobuzh and Smolensk. When the Nazis retreated, Smolensk, one of the oldest Russian cities, once a stronghold of the Moscow Principality in the west and an object of bloody quests of alien invaders, lay in smoldering ruins, with all its holy shrines and historical landmarks destroyed and desecrated.

The old Russian cities of Kiev and Chernigov have a special place in the hearts of the Orthodox of this country. Kiev is traditionally called the mother of the Russian cities. It is from there that Holy Baptism spread all over Russia. Over the centuries it has been adorned with some truly remarkable monuments and shrines attesting to the people's love of and devotion to the Orthodox Faith, to the lofty traditions of Russian art. The city was so hateful to the fascist barbarians that they spared no effort to raze to the ground this ancient pillar of Orthodoxy and Russian culture. The famous Dormition Cathedral of the Kiev-Pechery Lavra was reduced to rubble. Metropolitan Nikolai wrote: "One cannot look without an overpowering feeling of grief at this heap of rubble, all that remained of the Great Lavra Church, as the Dormition Cathedral was called, blown up by the Germans, a church that was erected in the 11th century by the immortal genius of its builders."

The Nazi invaders wrought similar havoc in all the other areas they occupied. In the town of Demyansk, for example, not a single church or cleric was left after their retreat. In Leningrad practically every church, every national shrine, was damaged to a lesser or greater extent by enemy bombs and artillery fire.

In Old Petergof, there were six churches before the war. The Nazis entered New Petergof on September 23, 1941, and the state of the churches and believers in Old Petergof changed radically. All its churches were destroyed in several days of air raids and shelling by the Nazis. Attacks on the churches were timed in such a way that all the worshippers seeking shelter within their walls were killed. More than 2,000 people perished under the ruins of the Trinity Church. Close to 2,000 people died in the basement of the St. Lazarus

Church and the cemetery. Close to 1,000 people died in a shelter located under the St. Serafim Church. These grim statistics give only an approximate picture of the tragedy.

In January of 1944, Metropolitan Aleksiy of Leningrad and Novgorod personally visited villages of his diocese around Leningrad liberated from the Nazi invaders. He saw hair raising scenes of vandalism which he later described in an article entitled "Nazi Atrocities in Petergof and Pushkin". He writes: "The splendid Petergof Cathedral stands with dismantled cupolas from which the Nazis removed the gold leaf, gaping holes in its walls and all its windows broken. They say that icons were used for target practice. Other churches are even more deplorable. The church of the former Podvorye of the Monastery of St. Serafim in Diveyevo is in ruins and so is the cemetery church in Old Petergof. Believers sheltered within it from air raids... And now there is a huge heap of red bricks, suffused with the blood of Russian victims of Nazi atrocities, towering as a shameful monument to fascist barbarity". He saw the same terrible picture in Pushkin. The Church of the Icon of the Mother of God "The Sign" (near the old lyceum) was gutted by fire, its doors and windows were smashed. The Nazis wanted to take to Germany the venerated icon, which, apart from being a spiritual treasure, is of great artistic and also material value, with its precious and richly decorated riza (icon-cover). But Red Army units rescued it together with other holy shrines and valuable ecclesiastical objects, and today it is in the Church of St. John the Divine in the Leningrad Theological Academy.

One saw similar scenes of terrible damage and destruction in other places. But the enemy advance was halted and the Nazis retreated. The Soviet state took immediate steps to restore normal life on the liberated territories. A new field of service to her people opened before the Russian Orthodox Church. All her faithful children took an active part in restoring war-time damage. They contributed to strengthening the might of the beloved Motherland by their selfless labour and donations. The archpastors and all the clergy of our Church

combined their ministry with participation in the nation-wide post-war reconstruction work. They did so with the blessing and encouragement of their Primate, the newly-elected Patriarch of Moscow and All Russia, His Holiness Aleksiy. In his message of February 4, 1945, His Holiness had this to say about the lofty responsibility of pastoral ministry: "The war trial experienced by our country, which is now by the grace of God nearing its end, thanks to the selfless courage of our soldiers and the self-sacrificing feat of all our people, has opened up for us, pastors of Christ's Church, a broad field of activity. How much hidden suffering and miraculous endurance do we behold in our flock!... How much grief must we assuage with our spiritual consolations, giving spiritual strength and staunchness.... How many thirsting souls we are called upon to heal by means of grace.... How widely open must our hearts be to those who wish to obtain from us spiritual help...". At the same time the Primate warned the believers against neglecting their civic duties: "A good Christian is one who is a good and faithful son of his Motherland, always ready to sacrifice everything for her glory and prosperity". The appointment of Metropolitan Nikolai to the Extraordinary State Commission for investigating the crimes of the German fascist invaders and their accomplices was a sign of great confidence in the Russian Orthodox Church and recognition of her services.

The Motherland highly assessed the patriotic labours of the Russian Orthodox. Metropolitan Aleksiy of Leningrad and Novgorod and a group of Leningrad clerics were decorated with the medal "For the Defence of Leningrad", Metropolitan Nikolai of Krutitsy and Kolomna and several Moscow clerics were awarded the medal "For the Defence of Moscow". Many members of the clergy and laity throughout the country were decorated by the government for taking an active part in the struggle against the enemy and for their selfless labour in the rear.

The war was over and life was gradually getting back to normal. The Russian Orthodox Church continued her faithful service to the Motherland. During the war she grew stronger spiritually and her prestige was enhanced at home and abroad. The new historical conditions placed new tasks before our Church. These tasks were mentioned in the Message of His Holiness Patriarch Aleksiy on the victory over fascist Germany. He wrote: "Does victory bring only a feeling of joy? It also brings an awareness of obligation, of duty, of responsibility for the present and the future, consciousness of the need to work even better in order to consolidate the victory, to make it fruitful, and to heal the wounds inflicted by the war." Our Church remains true to this day to these behests of His Holiness Patriarch Aleksiy.

A. KURENKOV

Peacemaking Activity of the Russian Orthodox Church

The present meeting is a great and moving event. Had this meeting been taking place some forty-odd years ago, its participants would have been wearing military uniforms and we would probably see among them members of all the armed services of our glorious army. But we won the war and our Motherland entered a peaceful period of its history, and that made it possible for you to become hierarchs and clergymen of our Russian Orthodox Church.

Report presented at a meeting of the clergy and employees of Church institutions—veterans of the Great Patriotic War—with representatives of the Soviet and foreign mass media.

I would like to take this opportunity to congratulate from the bottom of my heart the veterans of the Great Patriotic War of 1941-1945 with the approaching celebration of the Great Victory and wish you all good health, great happiness and every success in your Church, patriotic and peacemaking service.

The whole world welcomed the victory over Hitlerite fascism as an end to the war and an advent of an era of peace on Earth. That is why the whole of our planet is preparing to mark and is already marking this Victory Day. The truth of life is proclaimed in a song saying: "If we forget about war,

it will come again". Memories of the war will be preserved forever in the hearts of those who had lived through it and in the history of all mankind. Everything must be done that the year 1985, joyous for us all for it marks the 40th anniversary of the Great Victory, may contribute to preserving peace forever.

Mankind knows of the frightful figure of losses sustained by our Motherland in the Great Patriotic War, this figure is 20 million human lives. Someone has calculated that a minute of silence in honour of each of these 20 million war dead would amount to a total of 36 years of silence.

This is not to mention the thousands of cities and villages destroyed during the war, the national shrines and cultural monuments lying in ruins and the staggering material losses suffered by our people. This enormous price was paid so that we might celebrate Victory Day and live in peace.

In connection with the 40th anniversary of Victory I would like to draw your attention to the patriotic and peacemaking efforts of the Russian Orthodox Church. It would seem that everything has already been written about that, everything is common knowledge and one can hardly say anything new on this score. But still and all, this is something that should always be remembered and repeated afresh.

In Pereslavl-Zalesski there is a 12th-century Cathedral of the Transfiguration of the Saviour and right next to it there is a monument to the Orthodox Grand Duke St. Aleksandr Nevsky who was born in that town. It is noteworthy that the cathedral's cupola is in the shape of a warrior's helmet. Both the interior and exterior of a temple is always symbolic. The helmet-like cupola that crowns this stern and mighty structure symbolizes the devotion of the temple to the patriotic mission of the whole of our Russian Orthodox Church. The feeling of patriotism inherent in the very nature of our Church and her children, manifests itself in real life. Russian monasteries were traditionally built as fortresses so that they could foil the enemies of our Motherland and attest to the patriotic service of some

particular cloister and of the whole of our Church.

In the hour of trial for our Motherland, the Church always came to the assistance of the people, was together with it. Our Church condemns aggressive wars, but she has always blessed the feat of defending and protecting our Motherland and its people. That was so at the time of the Mongol-Tatar invasion, when the Russian Orthodox Church blessed our military leader, Prince Dimitriy Donskoi for the battle on the Kulikovo Plane, dispatching with his troops two monks from St. Sergiy of Radonezh—Peresvet and Oslyabya, as a visible sign of the coparticipation of the Church in that uncompromising battle, and the battle was won. At the price of the heaviest sacrifices Russia dealt a crushing blow to the Golden Horde and thus saved the peoples of Europe, shielding them from the formidable alien invasion.

The Patriotic War of 1812 went down into the history of our Motherland as Russia's war of liberation against Napoleon's aggression. And the Church again blessed the national exploit of protecting the Motherland and assisted the struggle against the invaders in every possible way. The victory over Napoleon was sealed in the famous Battle of Leipzig, known as the Battle of the Nations, in which Russian soldiers took a most active part and in which many of them died as heroes. Preserved and functioning to this day in Leipzig is the historical Church of Metropolitan St. Aleksiy of Moscow as an eternal monument glorifying the heroic exploit of Russian warriors and the patriotic service of the Russian Orthodox Church.

The Great Patriotic War of 1941-1945 went on for a total of 1,418 days. In the years of this greatest trial for our people, the Russian Orthodox Church came out from the very first day of the war in defence of the Motherland, and foretold through her Primate, His Beatitude Metropolitan (later His Holiness the Patriarch) Sergiy that this world-historic combat with Hitlerite Germany would end in our victory.

And the Great Victory did come and with it the long-awaited peace that paved the way to peaceful life for the

benefit of all nations. It soon became clear, however, that universal peace is threatened by the menace of another and even more terrible world war. And then, in opposition to the schemes of the enemies of peace, there emerged a broad movement of the champions of peace that rallied people in various countries, men and women of different nationalities, political and religious views.

Having gone through the suffering and tragedy of the past war together with her people, the Russian Orthodox Church could not remain indifferent in the face of preparations for nuclear war. She took an active part in the movement of the champions of peace being fully aware of her religious and moral responsibility for the destinies of her own nation and all of mankind. Our Church resolutely comes out for peace and against war as the greatest of evils. She is educating her children in the spirit of love of peace and imposes upon them a moral duty of combining patriotism with the Christian service for the cause of peace. She supports peace initiatives of our state aimed at preventing complex international issues from ever being solved by military means.

The peacemaking activities of the Russian Orthodox Church have received universal recognition among Christians and the followers of other religions and is seen by them as a good example to be emulated. The world-wide movement for peace which involves everywhere and in a most active way both common believers and religious leaders has truly become the imperative of our time.

Thus, while calling for the peace of Christ, our Church is also working to consolidate mundane peace, peace among nations, inasmuch as she regards mankind as one family and extends her love to all of the world. It is fair to say that patriotism and serving the cause of peace have been the indispensable traits of the Russian Orthodox Church in everyday life all through the millennium of her existence.

Recently an international Round Table Conference of theologians and experts on the theme "New Dangers to the Sacred Gift of Life: Our Tasks" was held at the Publishing Department. With the blessing of Archbishop Piti-

rim, I interviewed some of the participants on how the 40th anniversary of Victory would be marked in their respective countries.

The General Secretary of the Christian Peace Conference, the Rev. Dr. Lubomir Miřejovsky told me that this world-wide organization, which includes Churches and regional groups in 80 countries, would mark the 40th anniversary of Victory by jubilee meetings at all its regional committees. The 40th anniversary of Victory will also be the main theme on the agenda of the next regular session of the CPC Preparatory Committee in Budapest in May, 1985. "We shall discuss," he went on, "how to translate into reality the dream of our fathers about peaceful life. This jubilee will help us in our peacemaking work. The theme of the 40th jubilee of Victory will also be on the agenda of the All-Christian Peace Assembly to be held in Prague in 1985."

Noteworthy is the opinion of the Chief Mufti of Syria, Sheikh Ahmad Kaftaro. He stressed that every honest person, all men of good will share the joy of the celebration of the 40th anniversary of the victory over the forces of evil, aggression and war. The war started by Hitlerite fascists came as a manifestation of their aggressive craving for world domination. This aggression was opposed by all forces that championed justice, human dignity and peace. He pointed out that for the faithful in the countries of the East the 40th anniversary of Victory is a cherished and memorable date. It must be a reminder that another world war can bring even greater perils to mankind. Those who had started World War II were defeated, but it would be impossible to bring to an end another world war by the force of arms, because in nuclear war there would be no winners.

Bishop John Bickersteth of the Church of England, Great Britain, said in an interview that on May 8 there would be a special solemn service at St. Paul's in London to mark the 40th anniversary of Victory. It would be a tribute of gratitude to all those who gave their lives for Victory. I was pleased to receive from Bishop Bickersteth an attractive leaflet with the text of an Appeal of the British Council of Church-

ches on the occasion of the 40th anniversary of Victory. It said that on May 8 and 9, people will commemorate the 40th anniversary of Victory by laying flowers at war memorials in commemoration of all those who died in the war against the Nazi aggression, all victims of Hitlerite tyranny. The appeal calls for praying to God for all of them and innumbrates the countries affected by the war. The appeal recalls the 20 million war dead from the Union of Soviet Socialist Republics and pays a tribute of grateful memory to the staunchness of all cities that suffered in the war, including the hero-city of Leningrad, London, Coventry, and the Japanese cities of Hiroshima and Nagasaki which experienced the horror of A-bomb attacks. The appeal ends by expressing a profound conviction that the people who gave their lives in the war did not die in vain. It calls for preserving the peace which they had won at such a high price.

Prof. Totiu Koev of the Bulgarian Orthodox Church, who represented the Conference of European Churches, said that the Bulgarian Orthodox Church will mark the 40th anniversary of victory over Hitlerite fascism with conferences of the clergy in all her dioceses and solemn meetings at the theological academy and seminary. The participants will speak of the decisive contribution

of the Soviet Union to the victory in World War II, of the patriotic and peace-making service of the Russian Orthodox Church and about the friendship of our peoples.

On the occasion of the 40th anniversary of the glorious victory of the Soviet people in the Great Patriotic War of 1941-1945, His Holiness Patriarch Pimen and the Holy Synod have issued a Message to the archpastors, pastors, monks and nuns and the flock of the Russian Orthodox Church. It says: "During the harsh trials which fell to the lot of our Motherland in 1941-1945, the patriotism of the archpastors, pastors and our flock was manifested in full.... It was a truly national war. Its just and liberatory character generated in all Soviet people unity and closeness unprecedented in history, as well as unsurpassed staunchness and heroism....

"In the thousand-year existence of the Russian Orthodox Church her destiny has ever been inseparably connected with the destiny of our people. Their joys and sorrows have always been, are and will be, her joys and sorrows."

We trust that the prayers of all the faithful children of the Russian Orthodox Church, their living patriotism and active service for peace will help to ensure a peaceful future for our people and for the whole of mankind.

Prof. K. M. KOMAROV

Christian Women in the Great Patriotic War

Those who did not live through that war cannot even imagine the full extent of the pain and suffering that marked the four terrible years from 1941 to 1945. All that is left to the postwar generation are documents, reminiscences, books and films about the war, but even they are moving in the extreme.

We know the heroes of the Great Patriotic War of 1941-1945—unfortunately far from all of them, who helped to bring about the ultimate Victory by their courage, superhuman exertion and love of their Motherland. The ranks of these heroes included also women. They too contributed their share to the most difficult, men's work—took part in combat operations. And many of these women were religious and they went into battle with a prayer for the deliverance of their Motherland. What can be more monstrous for a believer than taking another man's life? But the face of fascism is no human face

and as such it deserves no mercy. And our women soldiers performed a double feat—the feat of a soldier and the feat of a Christian.

Many women who went to the front worked in field hospitals as medical officers and nurses or served as medical orderlies at the front line. Many of them were killed while trying to rescue wounded soldiers on the battlefield. But they sacredly observed the commandment of the Lord Jesus Christ Who said that *greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13).

The Russian Church has a tradition of women attending to the sick and wounded. Back in the past century lonely women and widows who experienced poverty and grief used to settle around Orthodox convents. They started schools for village children and attended to the sick and elderly people. The first communities of nurses appeared in this country at the time of the Crimean War in the middle of the last century. These communities consisted of nuns or lay women and girls who pledged themselves to the strict observance of the Church rules and often of the monastic rules. The ecclesiasti-

Report presented at a meeting of the clergy and employess of Church institutions—veterans of the Great Patriotic War—with correspondents of the Soviet and foreign mass media.

cal nature of these communities is demonstrated by their names, like the Holy Trinity Community (the first in Russia), the Community of the Exaltation of the Holy Cross, the Community of the Protecting Veil, the Community of the Iberian Icon of the Mother of God, etc. Members of these communities selflessly worked at the battlefield during the war with Turkey of 1877-1878, with Japan of 1904-1905 and World War I in 1914-1918. During the Great Patriotic War of 1941-1945 thousands of nurses helped to save the lives of Soviet soldiers wounded in action.

Having accomplished their feat on the battlefield, some of religious women took the veil. Let us remember now Mother Serafima Zubareva who served as a medical officer during the war and, together with the soldiers of the 3rd Ukrainian Front, passed through Bulgaria, Hungary and Romania. She was decorated with the medal "For the Victory Over Germany in the Great Patriotic War of 1941-1945". Mother Serafima worked at the Moscow Patriarchate until her death in 1978.

Let us also remember Mother Antonia Zherovskaya and wish her many years. During the war she was a nurse and took part in combat operations at the Rostov and Kharkov lines of advance. She was decorated with the medal "For Military Merit". She took the veil in April of 1945, on the eve of the Victory.

It is such Russian women that the writer Fyodor Mikhailovich Dostoevsky wrote about in his diary of the Russo-Turkish War of 1877. He wrote that the main and most salvific renovation of Russian society falls, without a doubt, to the share of the Russian woman. "After this war in which the Russian woman has revealed herself in such a lofty and sacred manner, one can no longer have any doubts about the lofty mission which, undoubtedly, lies in store for her in our midst... Russia will show what place she will allocate within herself to the 'matushka' and 'sestritsa' (affectionate for 'mother' and 'sister') of the Russian soldier, this selfless sufferer for the Russian man..."

Harsh was the lot of women who remained in areas occupied by the Nazi invaders. They were tortured and humiliated, but their greatest pain of all was to see Russian people being cruelly tortured, and their children, husbands and parents slain by the enemy. How strong must have been their faith not to let them waver in their trust in Christ and in His mercy!

These women did not tire either in faith or prayer. They collected food and clothing for the partisans and Soviet prisoners of war at the mortal risk to themselves and also to their near and dear ones. They took the risk of risks and accomplished the feat of feats by secretly sheltering from the Nazis wounded Soviet soldiers and helping the inmates of Nazi death camps. They often paid for that with their own lives and the lives of their children. Readiness for sacrifice is a basic trait of saintly Russian women. In an article published by *The Journal of the Moscow Patriarchate* Father Vasilii Lavrov described feats of courage performed during the war by people of the Vinnitsa Diocese.

Eternal Memory to Hegumenia Anatolia Bukach who died in 1969. During the war she was the Mother Superior of the Odessa

Convent of St. Michael and together with the nuns actively collected relief for the Red Army, including food, medical supplies and warm clothing. For this effort she was decorated with the medal "For Valorous Labour in the Great Patriotic War of 1941-1945".

We must also remember those Russian women who accomplished their feat beyond the borders of their country. Eternal memory to Mother Maria Skobtsova who died in a Nazi death camp. While living in Paris in immigration and motivated by the compassionate conviction that Christian love must be active and dynamic, Mother Maria did all she could to help her immigrant compatriots, dying from hunger and privations. During the war she secretly sheltered from the Nazis in her own house hundreds of people including two Soviet army officers. She got in touch with the French Resistance movement and supplied the necessary documents to Jews hiding from the Nazis. To feed the hungry, she got up at dawn and made a round of Paris food markets, begging for scraps of food. Many remembered her carrying a big sack on her back. She was finally spotted by the Nazis and sent to the Ravensbrück camp in Germany. And even in the Nazi death camp Mother Maria continued as long as she lived to console the inmates, sharing with them her own meager ration, reading the Gospel which she managed to preserve by a miracle. She visited imprisoned Soviet girls and had long conversations with them. On March 31, 1945, two days before the liberation, she went to the gas chamber, exhausted by suffering, but strong in the spirit and with the name of Christ on her lips. Some say that she chose death to save a woman prisoner as a gesture of consolation and encouragement to others.

In Transcarpathia, not far from Mukachevo, in the convent of a small village of Domboka, Mother Superior Fevronia and her nuns saved and sheltered 215 Soviet children from a bombed train sent by the Nazis to Germany. This happened in May of 1944 and the nuns continued to shelter the children for the next five months until the area was liberated by the Red Army. On one occasion a small boy hiding in the convent approached a Nazi officer and told him with pride: "My dad is also fighting the fascists". Mother Fevronia who happened to be near, though half dead with fright, hurried to reassure the officer that the boy simply mistook him for his father. The children were saved.

Unspeakably difficult was the feat of those who took care of the starving and dying in besieged Leningrad. Eternal memory to Evfrosinia Simanskaya, the sister of His Holiness Patriarch Aleksii, then the Metropolitan of Leningrad, who, together with her brother, did all she could to help people in the city cut off from all supplies.

The feat accomplished by people on Soviet territory free from the enemy required an unbelievable physical effort. Women replaced men at factories working for the front, doing even the hardest men's jobs and working from 12 to 16 hours a day. It broke their hearts to part with their fathers, sons, husbands and brothers who joined the army. But they did so with amazing fortitude and dignity. An article published in this magazine reproduced the words of a

Russian woman said at parting with her son: "God has let me help my country". They waited for letters from the front with humility, being in constant prayer. At times that humility seemed to waver. The author of an article published in this magazine recalled a woman praying in church in those hard years and whispering: "O Lord! Preserve at least my Nikolai!" (*JMP*, 1944, No. 7, p. 28). But this timid petition and humble hope strikingly reveals the depths of humility of the Russian woman. It sustained and supported their near ones on the battlefield: prayer and humility before God gave them strength not to crumble in the ordeal of the war. This strength cannot be crushed.

The calling of the Russian woman in general and of a Christian woman in particular to give comfort and consolation, to save and shelter was manifested in the numerous adoptions of war orphans. And it was not unusual for the family of an Orthodox priest to adopt a Tatar or an Uzbek child. The Russian woman is the mother for all, just like the Russian Church is the mother for all faithful, ready to accept all *that labour and are heavy laden* (Mt. 11. 28).

Finally, one must also remember donations for the needs of the front. Orthodox believers,

either on their own or through their parishes donated their personal savings and valuables to help their country's war effort. In 1943, a member of the council of the Moscow Church of the Dormition in Gonchary (now the Bulgarian Church Metochion), Anna Mitrofanovna Tsvina, said as she was making a regular contribution on behalf of the parish to the defence fund: "We are ready to give all we have to the army which is defending our Motherland".

Russia could not but win the war. Prayer, feats of courage on the battlefield and sacrificial work of the Russian woman in the rear provided a worthy contribution to the national effort to win Victory. The Protecting Veil of the Victorious Leader of the Triumphant Hosts—the Most Holy Theotokos—was spread over the valiant martyrs for the Russian nation. The prayers of elderly mothers for their sons killed in action, the prayers of widows, the prayers of brides who never became wives and mothers, all these prayers combine to preserve peace today.

Eternal Memory to the war dead, who had departed from us!

Many years to the war veterans.

E. SPERANSKAYA

BISHOP, SOLDIER, CITIZEN

We are approaching the 40th anniversary of the Great Victory which crowned with undying glory the epic of heroism accomplished by our people in the Great Patriotic War of 1941-1945. Time has healed the wounds of the war, and our cities and villages have been rebuilt from ruins. Craters left by shells and bombs have been filled with earth and the fields scorched in gory battles ploughed up. Dying notes of inmates of the Nazi death camps now belong to history and have become museum pieces.

The horrors of the last war, though ever more distant with time, are not forgotten. They cry out to human reason and urge to treasure life for which we had paid such a dear price.

The Great Patriotic War was a fight to the death between two systems and ideologies, between socialism and capitalism in fascist garb, in which the whole of our nation took part, fighting against the ruthless enemy which attacked our Motherland and encroached upon our freedom and life. The losses and destruction the war brought us are truly unprecedented. The pain it caused still makes bleed the hearts of the mothers, widows and orphans. The greatness of our Victory will never fade. This country and its people, whose spi-

rit was unconquerable, withstood the harsh trial and rid mankind of the brown plague of fascism. That is why the Soviet Union is such a selfless champion of peace—because it knows what war means.

The 40th anniversary of Victory is commemorated with special joy by the war veterans, defenders of our Motherland. One of them is a hierarch of the Russian Orthodox Church, Metropolitan Aleksey of Kalinin and Kashin. Sergeant-Major Viktor Aleksandrovich Konoplev (secular name of Metropolitan Aleksey) treaded the perilous path of war from 1941 to 1945. "I was called up in October of 1941," he recalls. "Soon after I was sent to the North-Western Front and was wounded in action on May 5. From hospital I was sent back to the trenches. I was a private but acted as deputy commander of a platoon. I was wounded again by a sniper bullet and, declared unfit for combat duty, was sent to a military road-building unit. I met the radiant Victory Day in the rank of sergeant-major. The road to victory was not an easy one. We lost comrades and I myself was only inches away from death, but by the grace of God I am still alive. For fulfilling the orders of the high command (when our company



Viktor Aleksandrovich Konoplev (now Metropolitan Aleksiy of Kalinin and Kashin), 1943

Commander was killed, I had to lead the men into action) I was raised to the rank of sergeant-major and decorated with the medal 'For Military Merit'."

He was transferred to the reserve in 1945 and awarded a citation of the Commander of the Leningrad Military District, Marshal of the Soviet Union, L. A. Govorov.

Vladyka Aleksiy always calls his flock to pray for peace and work for peace in every way they can. He regularly officiates in the Holy Trinity Ca-



His Eminence Metropolitan Aleksiy of Kalinin and Kashin

thedral in Kalinin and regularly visits the parishes of his diocese. And wherever he officiates, Metropolitan Aleksiy addresses his flock inspiring it as a citizen and patriot to contribute to the sacred cause of defending peace. He says: "Our Russian Orthodox Church provides no small contribution to the common cause of preserving peace from nuclear catastrophe, and I am confident that peace shall prevail over war."

Archpriest IOANN BASYUK

HELPING THE PARTISANS

One of the landmarks of the old town of Gomel in Byelorussia is the Church of St. Nicholas. The faithful take special care of this church and have raised funds for its interior decoration including the gilding of the iconostasis.

The rector of this church is Archpriest Vasilij Danilovich Kopychko. He has been serving in Gomel for more than a quarter of a century and recently marked the 50th anniversary of his ser-

vice of the Russian Orthodox Church.

He was born on June 22, 1905, near Pinsk, Brest Region. Upon finishing school he entered the path of Church service as hypodeacon of the Archbishop of Pinsk. On December 4, 1934, he was ordained presbyter.

Father Vasilij began his Church service at a complicated and difficult time. That was a time when the western regions of Byelorussia were being re-

united with the Soviet Union. Father Vasilij conducted intensive explanatory work among believers and told them about the new life and spectacular changes that had been made in our country.

But peaceful life did not last long. In 1941, the people of Soviet Byelorussia were among the first to enter the decisive battle with that ruthless monster whose name is fascism. Losing this battle would be tantamount to slavery and death and people knew that they had to fight to the end for the freedom and independence of their Motherland. In this crucial time of harsh trials, the Russian Orthodox Church was for the faithful an inexhaustible source of spiritual strength. She inspired them to a valiant resistance to the foreign invaders.

In those hard days Father Vasilij was the Rector of the Dormition Church in Odrizhin, Drogichin District. He shared with his flock all the hardships of the war years. In the very first month of the war the message from the Patriarchal Locum Tenens, His Beatitude Metropolitan Sergiy of Moscow and Kolonna, to the faithful children of the Russian Orthodox Church was received from Moscow through a clandestine group of a local partisan detachment. Father Vasilij read out this message to his parishioners.

In the hard days of trial for all people of this country the patriotic service of the Russian Orthodox Church was intensified and enriched by an active participation of the clergy and laity. And from the very first day of the war to the victory Father Vasilij worked tirelessly to provide spiritual support to his flock. At every service he prayed for the victory of our arms.

Soviet people who remained on the territory temporarily occupied by the Nazis joined partisan detachments and courageously fought against the enemy. One such detachment also appeared in the Ivanovo District, near Pinsk.

In 1969, the Byelarus Publishers brought out a book of memoirs of the former commander of a partisan brigade, I. Shubitidze, *Stories of Polesie* who writes: "Under the administrative division established by the occupation regime all regions of Byelo-

ruссия to the west of the Brest-Gomel railway with the cities of Brest, Pinsk and Mozyr belonged to the Reichskommissariat of the Ukraine. The official languages of this area were German and Ukrainian.

"The local bourgeois nationalists began a struggle with the Orthodox Church for the establishment of what they called an Autocephalous Church. They urged believers to come out against partisans. We did not interfere in Church affairs in general. But life introduced its own correctives. A rumour reached us that in the village of Odrizhin of the Ivanovo District, the priest, Father Vasilij Danilovich Kopychko, was conducting agitation in favour of the partisans. We were told that during church services or when baptising infants or performing a wedding he always found an opportunity to tell people: "Why do you sit at home? Why tolerate the foe? Take up arms and go join the partisans. In jest we called him our agitator and on one occasion invited him to our camp. He came accompanied by several of our men. He took time watching our life and our ways, visited a score of our dug-outs and then at supper, which we served specially for him at the headquarters, he got to talking. He said: 'How can one trust these Germans! They call you godless savages and bandits. But I can see that all of you are Orthodox people, may the Lord grant you good health. That's just what I've been telling the parishioners'. One could see that Kopychko liked us and was happy that we measured up to his expectations. He promised to pray for us and help us in every possible way.

"We sent him off in style on machine-gun cart with armed guards. And since that time Kopychko became our messenger. He kept his word and helped us not only by prayers but also in a material way—by collecting food for the wounded and also sending us arms. At the end of the war, Vasilij Danilovich Kopychko, the 'partisan priest' was decorated with the medal 'To the Partisan of the Great Patriotic War'.

People in the occupied regions knew how the Nazis dealt with those who had contacts with partisans. Whole families including infants were executed or



Above—Metropolitan Aleksiy of Tallinn and Estonia with the clerics of the Tallinn Diocese leading a festal procession in the Pukhtitsa Convent of the Dormition on August 28, 1982, the Feast of the Dormition of the Most Holy Mother of God

In the centre, left—Metropolitan Aleksiy greeting Metropolitan Barnabas of Kitros and Metropolitan Meletios of Nicopolis (Orthodox Church of Hellas) in the Cathedral Church of St. Aleksandr Nevsky in Tallinn after concelebrating Divine Liturgy on June 6, 1982, Holy Spirit Day

In the centre, right—Metropolitan Aleksiy celebrating Divine Liturgy in the Church of St. Catherine in Parnu on December 7, 1982, the Feast of St. Catherine the Great Martyr

Below—Metropolitan Aleksiy, Bishop Antony of Stavropol and Baku and Bishop (now archbishop) Varnava of Cheboksary and Chuvashia in the Pukhtitsa Convent of the Dormition on August 28, 1982, the Feast of the Dormition of the Most Holy Mother of God





October 11, 1984. - Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, visiting Dr. John Vikström, the Archbishop of the Evangelical Lutheran Church of Finland. Left to right: Archpriest Maunu Sinnemäki, Head of the Department of External Church Relations of the Evangelical Lutheran Church of Finland; Archbishop John Vikström; Archbishop Pitirim of Volokolamsk; Archimandrite Tikhon, Assistant Editor-in-Chief of "The Journal of the Moscow Patriarchate"; E. I. Juzenas, Deputy Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Lithuanian SSR



October 1984. Archbishop Pitirim of Volokolamsk, who was in Helsinki on the occasion of the opening of the Church exhibition, paid a visit to Metropolitan John of Helsingfors (Orthodox Church in Finland)

Church exhibition in Hungary.
Archbishop Mikhail of Vologda
and Veliki Ustyug and
Archpriest Ioakim Babinets,
Rector of the Russian Church
of St. Sergiy of Radonezh in
Budapest. July 27, 1984



Stand with photoexposition.
Budapest, July 25, 1984. The
Rev. Dr. Zoltan Aranyos,
representative of the Reformed
Church in Hungary, Chairman
of the Council for Ecumenical
Relations (in the centre), and
Imre Miklos, Chairman of the
State Council for Religious
Affairs in Hungary





THE PECHERY (SVENSK) ICON OF THE MOTHER OF GOD
WITH STS. ANTONIY AND FEODOSIY OF THE KIEV-PECHERY LAVRA

Circa 1288



Archpriest Vasiliy Kopychko

village squares in front of the villagers who were ordered to watch these shootings. In these difficult conditions Father Vasiliy's home was used for meetings of commanders and messengers of partisan detachments. Many knew they could trust the priest explicitly, that at the critical moment he would shelter them, offer advice and all possible help. Father Vasiliy officiated in the church at night and without lights so as not to attract attention. These services were attended by nearly all the residents of the nearby villages. People also knew that their priest was the only link with the partisans, i. e., with the country across the frontline, with Moscow. Father Vasiliy acquainted the parishioners with reports on the progress of the war issued by the Sovinformbureau, told them about the situation at various fronts, urged them to resist the invaders and read out to them messages from the Supreme Authority of our church addressed to people in areas occupied by the Nazis. "May God help you too to contribute in every way possible for each of you to the common national cause.... The day is not far off when you will joyously welcome your brother-liberators." With these words

His Beatitude Metropolitan Sergiy addressed on December 13, 1942, all people on the territory temporarily occupied by the Nazis.

At the end of 1943 the Nazis managed to trace Father Vasiliy's links with the partisans. They burned down the church and his house. It was really a marvel that Father Vasiliy and his family were saved and brought to the partisan detachment which later joined the regular Soviet forces and fought with them for the liberation of Byelorussia and Western Ukraine.

Father Vasiliy returned to Pinsk at the end of the war. The Soviet government highly assessed his civic feat of courage and decorated him with the medals "For the Victory Over Germany" and "For Valorous Labour in the Great Patriotic War".

The post-war peace demanded that all people of this country would work together to restore the war-ravaged national economy.

As he congratulated his flock on the great holiday on May 9, 1945, His Holiness Patriarch Aleksiy urged the faithful "to step up work in order to seal the Victory, make it fruitful, in order to heal the wounds inflicted by the war". This call inspired the faithful to patriotic service for their country.

Archpriest Vasiliy Kopychko has been serving in Gomel since 1957. For more than a quarter of a century he has been the Rector of the St. Nicholas Church, and superintendent dean of the Gomel Region churches. For his zealous Church service over many years and on the 50th anniversary of service in Holy Orders, His Holiness Patriarch Pimen awarded Father Vasiliy the right to wear a patriarchal cross.

Father Vasiliy says: "I am proud to be the citizen of our peace-loving country, to be a priest of the Russian Orthodox Church, which by the essence of her salvific service is a herald of peace. And we, her children, regard ourselves being called upon to promote peace, for the Lord Himself, according to the Gospel, has come to Earth *to guide our feet into the way of peace* (Lk. 1.79)."

Archpriest Vasiliy Kopychko calls on his flock to bend their daily efforts to doing good and to the building of

peace in all fields and by all means available. Together with his flock he offers up ardent prayers for peace. He was commended on more than one occasion by the Soviet Peace Committee and the Soviet Peace Fund. Recently he merited a high award—the Silver Medal of the Soviet Peace Fund.

“I firmly believe,” says Father Vasilii, “that people of good will united by

a common beneficent idea will attain the noble goal they set themselves and save the sacred gift of life for the present and future generations. This calls for our incessant work, for a peacemaker is not the one who is passively waiting for peace to come, but the one who has peace in himself and is working to build peace for all men.”

S. TROFIMOV

THE VETERANS MEETING

From February 18 to 20, 1985, with the blessing of His Holiness Patriarch Pimen, a meeting was held at the Publishing Department of the Moscow Patriarchate of churchmen and employees of Church institutions—veterans of the Great Patriotic War—with Church publicists and representatives of Soviet and foreign mass media.

On February 19, the guests went to Volokolamsk, the place of the legendary feat of heroes from General Panfilov's Division, and laid wreaths at the monument to the sappers who heroically defended the approaches to Moscow in the winter of 1941; at the memorial marking the spot of the heroic feat of 28 soldiers from General I. V. Panfilov's Division at Dubosekovo railway station, and at the grave of the heroes in the village of Nelidovo.

Veterans of the Great Patriotic War in Holy Orders prayed for the repose of the souls of the warriors who gave their lives for their Motherland in the Church of the Nativity of the Blessed Virgin in Vozmishche, Volokolamsk.

On February 20, the participants in the meeting listened to papers read by staff members of the Publishing Department, Prof. K. M. Komarov, E. S. Speranskaya and A. Kurenkov, devoted to the contribution of the Russian Orthodox Church to the victory over fascist Germany (see pp. 37-46). The war veterans spoke of their war experiences.

Father Dimitriy Petrovich KHMEL, Rector of the St. George Church in the village of Neshchino, Minsk Diocese, shared his reminiscences.

I joined the fighting in 1944 near Vitebsk when I was sent into an artillery anti-tank unit of the 5th Army under the command of Colonel-General

N. I. Krylov. I first saw action in Operation “Bagration”, when our troops liberated Minsk. We were rolling back the enemy all along the front and by the autumn entered Eastern Prussia, where on October 16 we launched a thrust across two lines of enemy defences. Keeping up the offensive, we approached the town of Gumbinnen where we encountered another heavily fortified line of defence. It proved a hard nut to crack. At first we tried to use our artillery against their pillboxes firing point-blank but had to abandon the tactics because of the earthen rampart that shielded them: our shells rebounded from it. We rolled out our gun but managed to fire one single shot before the enemy started shelling our positions with explosive shells. All the gun crew were killed except me. But the orders given to me personally by N. I. Krylov had to be carried out. So I took an anti-tank grenade and started crawling around the enemy pillbox. When I got close enough, I got up and threw the grenade into the small embrasure, the only spot vulnerable to attack. And just at that moment a German sentry appeared and fired at me point-blank. I heard the deafening blast of my grenade, which destroyed the pillbox, and felt a sharp pain. The blast wave threw me aside and I was half-buried by the soil thrown up by the explosion. It was a miracle that I did not choke to death. I heard our attacking soldiers running by and shouting “Hurrah!”, but none spotted me there. I remained there for nearly 23 hours alive but unable to move before our special crew arrived on the spot to take away the corpses. They spotted my coat, dug me out and took me to the roadside. A passing truck picked me up



Father Dimitriy Khmel

and took me to hospital. I remained in Vilnius hospital for a long time. The wound was grave: the German bullet hit me in the thigh and lodged in my spine. When I recovered, I asked to be sent back to the front. I caught up with my unit on the eve of the storming of Königsberg, and when N. I. Krylov saw me, he exclaimed: "But you were killed! We've already notified your family." He thought it were the Germans themselves who had blown up the pillbox before retreating. When I told him the whole story, he took me in front of the ranks and affixed to my jacket the Order of Red Star.

When we heard of the German unconditional surrender, there was a storm of emotions that I can hardly describe. Everyone was shouting "Hurrah!" and when the soldiers started firing in the air, simply to empty the guns which we needed no more.

Soon I was discharged from the army on account of my wound. I returned to my place and decided to dedicate the rest of my life to the service of the church. I was ordained and for the past 17 years I have been serving in Byelorusia. I continued to correspond with N. I. Krylov and in 1969, shortly before his death (he was then USSR Deputy

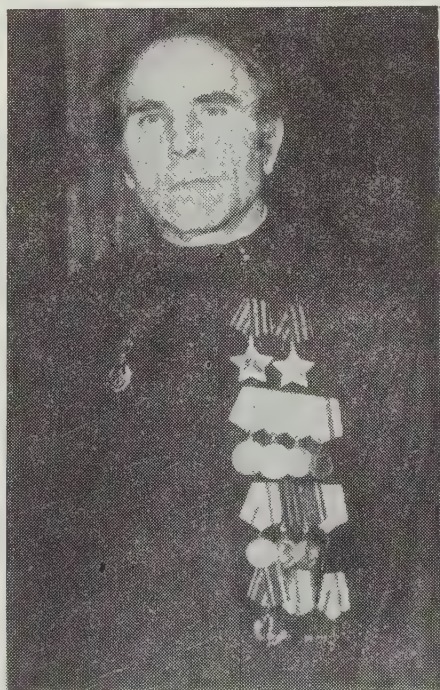
Minister of Defence), he sent me his photo. I treasure it as a memento of my war-time commander and remember him in my prayers.

Today when the militarist quarters in the West are whipping up international tension and threatening all life on Earth, we war veterans say "No" to war.

I have full trust that the forces of peace will prevail.

Boris KRAMARENKO, superannuated deacon of the church in the village of Brovary of the Kiev Diocese, bearer of the Order of Glory of all the three degrees, has this to say about his war-time experiences.

I joined the ranks in 1943, when I was only 17. I was a private of the 167th Rifles Division of the First Guard's Army of the 4th Ukrainian Front. With my unit I covered the distance from Kiev to Kosno in Poland. I was shell-shocked, and wounded four times. For taking part in the offensive at Korsun-Shevchenkovski I was decorated with the Order of Glory, 3rd Class, and the medal "For Bravery"; for saving derricks near Drogobych I



Deacon Boris Kramarenko

MEETING OF CLERICS AND LAYMEN OF THE RUSSIAN ORTHODOX CHURCH—
PARTICIPANTS IN THE GREAT PATRIOTIC WAR—WITH CHURCH PUBLICISTS
AND REPRESENTATIVES OF MASS MEDIA
February 20, 1985



Metropolitan Leonid of Riga and Latvia speaking. In the presidium: Metropolitan Aleksiy of Kalinin and Kashin, Archbishop Pitirim of Volokolamsk, Archpriest Vasilii Kopychko, Archimandrite Tikhon. Below: Veterans of the Great Patriotic War in the Domestic Chapel of St. Iosif of Volokolamsk at the Publishing Department, after common prayer



MEETING OF CLERICS AND LAYMEN OF THE RUSSIAN ORTHODOX CHURCH—
PARTICIPANTS IN THE GREAT PATRIOTIC WAR—WITH CHURCH PUBLICISTS
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February 20, 1985



His Eminence Metropolitan Leonid of Riga and Latvia being interviewed by correspondents of "The Journal of the Moscow Patriarchate", TASS, and USSR State Television and Radio. Below: Clerics and laymen of the Russian Orthodox Church—participants in the meeting of the veterans of the Great Patriotic War



was decorated with the Order of Glory, 2nd Class, and for participating in taking the town of Sanok, with the medal "For Bravery". In 1944 we crossed our state border and started fighting in Poland. For the liberation of Kosno I was decorated with the Order of Glory, 1st Class. I was wounded in that battle, sent to hospital and officially invalidated.

Having gone through that war, all I want is that this horror never be repeated, that there always be a clear sky over our heads.

Archpriest STEFAN KOLOSOV, of the St. Aleksandr Nevsky Church in Leningrad, recalls.

I was called up, on July 24, 1944, and sent to the 3rd Baltic Front, to the 229th Infantry Division.

I was a machine-gunner. Once, after an artillery barrage, we launched an attack. We suffered heavy losses and the enemy counterattacked. We beat them back. For that engagement I was decorated with the Order of Glory, 3rd Class.

Once our battalion was ordered to cross the enemy lines, capture their headquarters and attack the Germans from the rear. We hid in forests and crawled across swamps. On reaching our destination we attacked the enemy. I was wounded in that engagement.

After an operation in a field hospital, I was sent to Pskov and then to Leningrad. After recovery, I was sent to the 213th Infantry Regiment of the 3rd Baltic Front.

When we were taking up positions for

attack on March 9, 1945, I was badly wounded again, this time in the head, and sent to hospital, first in Vira in Estonia and then to Latvia.

After recovery I was sent to the 938th Infantry Regiment of the 306th Infantry Division. We were ordered to wipe out the Kurland enemy grouping. We encircled the enemy and pressed them to the sea. They offered savage resistance and laid down arms only after Germany's unconditional surrender. We celebrated Victory Day in Latvia.

I was also decorated with the medal "For the Victory over Germany in the Great Patriotic War of 1941-1945". But my highest award is my life which has been preserved by the Lord.

I remained in the ranks long after the war, serving in Samarkand, Nikolaevsk-on-Amur, Komsomolsk-on-Amur and in Sakhalin. I was demobilized in July of 1949.

I grew up in a religious family and after all the trials of the war years, I decided to devote my life to serving the Orthodox Church to the glory of God. I enrolled into the Leningrad Theological Seminary and then into the Academy. Upon graduation, I served first as presbyter and then as archpriest, in the Leningrad Church of St. Aleksandr Nevsky. I serve God and give Him thanks for delivering our Motherland from the fascist hordes. I deem it my lofty duty to commemorate in prayer all those who laid down their lives for their country. I pray to God that He would preserve our people from the horror of another war and grant peace unto all men on Earth.

Inter-Religious Contribution to the Solution of Middle East Issues

World peace has invariably been the object of concern of the Conference of European Churches ever since it was founded in 1959. In recent years, the CEC has taken steps to widen its contacts and ties with representatives of non-Christian religions. In 1976 a permanent committee "Islam in Europe" was formed within its framework, which discusses at its international meetings

not only European problems but the Middle East issues as well. In September 1985, the CEC jointly with the Middle East Council of Churches and the All Africa Conference of Churches will hold a conference in Malta on Mediterranean issues, at which, together with the disarmament question, the Middle East problems will be taken up.

By her participation in the Christian Peace Conference, the Russian Orthodox Church invariably bears witness

Concluded. For the beginning see *JMP* No. 4, 1985.



Presidium of the meeting of the Russian Palestinian Society in the MTA assembly hall on December 22, 1984. Corresponding Member of the USSR Academy of Sciences V. G. Solodovnikov, Chairman of the Russian Palestinian Society, speaking. Third from right—Metropolitan Yuvenali of Krutitsy and Kolonna

to her great responsibility for peace. Her representatives have taken part in all the CPC assemblies from its first in 1961 to its last, the fifth, in 1978. In between the assemblies, the Working Committee held sessions at which, with the direct participation of the representatives of the Russian Orthodox Church, documents were adopted on current international issues.

For a number of years, Metropolitan Nikodim of Leningrad and Novgorod († 1978), President of the CPC, took an active part in its work. Speaking at the opening of the Working Committee session on July 2, 1967, at the Trinity-St. Sergiy Lavra, he said the following in regard to the Middle East crisis: "With all our hearts we sympathize with our Arab brothers who are suffering cruel trials, bearing great financial losses, and facing the grave and increasing problem of the refugees who have lost their native land and homes; who are left without clothes and food. We grieve at the loss of the lives of thousands of our brothers." The statement

adopted by the Working Committee then says: "In order to restore peace between the Arabs and Israel it is necessary to overcome the present atmosphere of war, hatred and disparagement. This will be possible only if the Israeli troops are withdrawn to the frontier existing prior to June 4, 1967." The participants in the sessions pointed out that the easing of tension in the Middle East would be promoted by the rejection of racial, national and religious arrogance, and by respect shown for the culture of the Islamic world.

In view of the continuing tension in the Middle East, the Working Committee of the CPC, at its session in Prague in January 1968, decided to intensify in this connection its work on theological and political questions.

The appeal of the III All-Christian Peace Assembly, held in Prague in 1968, stated that lasting peace in the Middle East was impossible without the cessation of hostilities and without achieving a more just solution to the Jerusalem and refugee problems.

The IV All-Christian Peace Assembly, held in Prague in 1971, adopted the Resolution on the Arab-Israeli Conflict. It urges necessary steps to be taken immediately so that the governments and broad public circles of their countries might promote to the maximum the fulfilment of the Resolution of the UN Security Council, dated November 22, 1967. "We believe," the document says, "that the UN can do much to ensure peace and security in the Middle East. We appeal to all the Christian Churches, associations and organizations to strive for an immediate and just solution to the Palestinian refugee problem."

In 1978, the V All-Christian Peace Assembly took place in Prague. Its Resolution on the Middle East states: "The goal of all efforts must be the reconvening of the Geneva Conference on the Middle East, in which all those involved, including the PLO,... must participate. Another condition for peace in the Middle East is the just settlement of the Cypriot question." This document forcefully appeals to all the Churches: "To insist on all powers concerned that they realize the national rights of the Palestinians and guarantee the unity, independence and sovereignty of Cyprus and Lebanon as steps towards peace in the Middle East."

At the VI All-Christian Assembly in Prague in the summer of 1985, the Middle East issues will unquestionably be again in the focus of attention on a par with the question of disarmament.

Since 1956, the Russian Orthodox Church, together with other religious organizations in our country, successfully develops cooperation with the National Council of the Churches of Christ in the USA.

In March 1979, at the Consultation of the Representatives of the Churches from the USSR and the USA on Disarmament, held in Geneva, the joint statement "Choose Life" was adopted. It urges that efforts be joined for the sake of peace and disarmament with the efforts of adherents of all religions and all men of good will. In our contacts with the USA today there are increased inter-religious cooperation and interaction. In May 1984, a delegation of representatives of Churches in the USSR were in the USA. The delegation inclu-

ded a representative of Judaism in the person of Adolf Shaevich, Chief Rabbi of the Moscow Choral Synagogue. On its part the American side sent a delegation of approximately 300 persons to the USSR representing various Christian Churches in many US states.

The experience of the Russian Orthodox Church in inter-religious cooperation on a world level has its roots in the inter-religious cooperation within our country which began with the Conference of All Churches and Religious Associations in the USSR devoted to the cause of peace. It was held here at the Trinity-St. Sergiy Lavra on May 9-12, 1952. The participants in the conference in their "Appeal to Churches, Religious Associations, the Clergy and Believers of All World Religions" stressed that all peace-loving people are filled with anxiety, all feel how the international climate is worsening, being poisoned by fear, hatred and militaristic propaganda. Filled with grief at the state of affairs, the participants in the conference considered it their duty to remind all the believers in the world that they were living participants in the world events and not mere observers of the battle in which our common fate was being decided, and urge all the Churches and religious associations of all faiths on Earth to help their peoples in the struggle for the preservation of peace.

In July 1962, the World Congress for Disarmament and Peace took place in Moscow. On one of its days, 350 participants, representing different world religions, gathered together at the Trinity-St. Sergiy Lavra for a special meeting. They acknowledged unanimously that adherents of all religious teachings, which oppose any violation of peaceful principles in human relations, should actively cooperate with everybody striving for peace, and help in every possible way to increase the ranks of peace champions.

In 1969, the Second Conference of Representatives of All Churches and Faiths in the USSR for Cooperation and Peace Among Nations also took place at the Trinity-St. Sergiy Lavra. It was attended as guests by eminent religious figures from abroad. The conference reached a unanimous conclusion,

mbued with optimism and hope, that today all world religions aspired to mutual understanding and cooperation in their service to mankind for the solution of urgent issues. Appealing to all the believers of the world to increase their contribution to the cause of the sacred struggle for a lasting and just peace, they stated: "We know that differences of doctrine among us, just as the irreligiosity of many men of good will, cannot hinder us from working together, side by side, for the common weal of mankind, be it on a local, national or international level". The conference adopted the "Statement on the Conflict in the Middle East," in which it expressed its full support of the fraternal Arab peoples, who were struggling for the freedom of their countries against the Israeli aggressors. It demanded that the Palestinian refugees be allowed to return to their land and that their losses be recompensed. "We appeal to all the religious figures in every country," the statement says further, "to increase cooperation of believers with all peace-loving forces in support of the peoples of Arab countries and to consolidate the support."

In 1973, over 300 religious participants in the World Peace Congress, being held in Moscow, met at the Trinity-St. Sergiy Lavra and discussed possibilities of increasing inter-religious contribution to the strengthening of international security, to the consolidation of national independence and world peace. This idea met with wide support in the religious circles of our country. On September 29, 1975, at the Conference of Heads and Representatives of Churches and Religious Associations of the USSR, held at the Trinity-St. Sergiy Lavra, His Holiness Patriarch Pimen of Moscow and All Russia proposed the organization of a world conference of adherents of different religions to discuss topical questions of peacemaking. The idea of holding a world conference found ardent support among followers of different religions on all continents.

The World Conference: "Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations" took place on June 6-10, 1977.

Over 600 eminent representatives of basic religions arrived from 107 countries in Moscow, inspired with determination to contribute to the noble cause of peace. They justly considered that one of the most dangerous seats of tension was the Middle East which actually threatened world peace. Anxiety for the Arab nations of the Middle East, especially for the Palestinians, was felt in all the speeches made at the conference by representatives of the Middle East and many other countries.

Dr. Abdul Aziz Al-Khayat, lecturer at the Shariat Department of the Jordanian University, representing the first working group "For Lasting Peace", in his report called the Palestinian problem the key to the solution of the entire Middle East crisis. The establishment of justice in the Middle East area, according to him, was possible only by returning to the Palestinians their lawful right to form their own government in Palestine and resolve the refugee problem.

In the Appeal to Religious Leaders and Believers of All Religions Throughout the World, adopted at the World Conference, it says: "In the Middle East, the Arab states must receive justice and their territories under Israeli occupation must be restored to them. The longsuffering Palestinian Arab people have the right to have a homeland restored to them without delay. The territorial integrity and independence of each state in the Middle East must be made secure and recognized by all. Lebanon must be freed from outside interference and aggression."

In the Appeal to the Governments of All Countries of the World it says: "We appeal to all governments concerned to do everything possible to guarantee the sovereignty and independence of Cyprus... Similarly, we appeal to all governments to do their best to preserve the sovereignty, independence and territorial integrity of Lebanon."

The ideas of the conference and its results were evaluated positively by the official circles and public of the Soviet Union and in many countries of the world. In the book entitled *Religion and Church in the Soviet State*, written by V. A. Kuroedov, Chairman of the Council for Religious Affairs of the

USSR Council of Ministers, the author gives the most outstanding examples of peacemaking of the Russian Orthodox Church and other religious associations, and says further: "But the most outstanding event in the religious life of the world was the convening of the world inter-religious peace conference in Moscow on June 6-10, 1977, under the motto: 'Religious Workers for Lasting Peace, Disarmament and Just Relations Among Nations'. It was a forum of religious workers unprecedented in history in its nature and content, its purposefulness and in its widely representative character. Some of the delegates called it the biggest religious event of the 20th century... Summing up the work of the conference, the Chief Mufti of the Yemen Arab Republic, Ahmad Zabara, declared that it was very successful. The conference was highly representative. Men of world fame, who enjoy great prestige not only in their own country but throughout the world, took part in it. Not everyone was, of course, pleased with the results of the conference. Imperialists and reactionaries expected a scandalous sensation, but nothing of the sort occurred. One of the great merits of the conference was the fact that some religious figures of different faiths, who at home (for instance, in Lebanon or Cyprus) could not have sat down at the same table and would have been mutually intolerant, here in Moscow, where an atmosphere of rare warmth and friendship reigned, not only sat together at the same table but worked out together, and unanimously adopted the final documents of historic importance" (V. A. Kuroedov. *Religion and Church in the Soviet State*. Moscow, Politizdat, 1981, pp. 219, 223).

As you know, the experience of such a conference was repeated in 1982. The World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe" was held in Moscow on May 10-14, 1982, on the initiative of His Holiness Patriarch Pimen of Moscow and All Russia. It was attended by 590 eminent representatives of the major religions in the world from 90 countries, including countries in the Middle East area. Although the conference theme was specific as evident

from the title, its participants could not bypass the Middle East problem which found reflection in the appeal they adopted to all the leaders and followers of all religions. It says in the appeal that the Middle East has now become a real boiling cauldron. Lebanon is pouring out its life-blood; its integrity and sovereignty are in danger. The Palestinian people continue to suffer, being deprived of their own home, of the right to self-determination and of their statehood. There are growing violation of human rights and oppression on the occupied territories. The special status of the Holy City of Jerusalem, a sacred place of three religions, is in danger; the liberation of the occupied part of the city is an indispensable condition of peace in that region.

Dear friends, here a natural question arises: How could men of different religions have sat together at the conference table, never having had a like experience in history, and how did their work proceed in those days? This was a question that troubled all who were preparing this first conference, on such a scale, in our country. To describe the atmosphere reigning at the conference I shall cite from the appeal to religious leaders and believers of all religions in the world which was unanimously adopted on the last day of the conference: "Our religious beliefs did not keep us apart, for we found our ethical concerns similar, and in our concern for the welfare of whole humanity we have found our common ground. We did not discuss our differences in doctrines; nor have we tried to find a new, syncretic religion for all; nor did we provide for one religion dominating over the others. No one was asked to compromise his convictions or to set aside his or her own specific religious identity... Our discussions were characterized by the desire to find common ways of striving together for peace with justice..."

These thoughts also found reflection in the final documents of the 1982 conference: "We do not seek a conversion of our world outlook. We have different points of view on realities. We uncompromisingly adhere to our different religious convictions. But in spite of these differences, we can be

together in asserting the many things that we all hold dear. Life is a sacred gift which is granted to be nourished and developed... A new factor that exists in the world today is that for the first time in history a nuclear catastrophe threatens all life and that a nuclear war can only lead to a universal catastrophe. Therefore our religions all agree on this very obvious point: there can never and under no circumstances be any justification for a nuclear war which represents the greatest danger to mankind today." Esteemed participants in our meeting, life shows that the solution of the explosive Middle East problem is really possible only through the common effort of all the interested sides by participating in a broad and representative international conference, including the Palestine Liberation Organization which is the only lawful representative of the Palestinian people. This is the road indicated by the well-known proposals of the Soviet Union on Middle East settlement published on July 30, 1984, which envisage the complete withdrawal of Israeli troops from the Arab territories occupied in 1967; a just solution of the key problem of the Middle East—the Palestinian issue—by realizing the inalienable rights of the Palestinian people, including their right to self-determination and creating their own independent state. The said posi-

tion was reaffirmed by our government during the visit to the Soviet Union of the Prime Minister of the Republic of Malta, Dominic Mintoff. We take this not only as an evidence of the fact that the Soviet Union considers this issue urgent but also as a reminder of the fact that the Soviet Government and all the peoples of our country are exerting effort to heal this open wound and bring peace and happiness, justice and prosperity to the peoples of the Middle East.

In conclusion, I would like to assure you all that the inter-religious contribution to the solution of the Middle East issues is not a historical theme belonging to the past. We are witnesses and moreover involved in the growing struggle for the just and sacred cause of the peoples of the Middle East and firmly believe that, with God's help, we shall witness the triumph of their victory.

In a week we shall be entering the new year—1985. I, therefore, take this opportunity to wish you all warmly and cordially a happy New Year and blessed success in your tireless efforts. We shall pray for peace to be granted to the peoples of the Middle East and shall continue working for the prosperity of our Motherland in peace and well-being and for peace to be established throughout the world.

Metropolitan YUVENALIY of Krutitsy and Kolomna

MEETING OF MOSCOW CLERGY AND LAITY

On April 24, 1985, in the conference hall of the Publishing Department of the Moscow Patriarchate, there was a meeting of Orthodox clerics and laymen, and representatives of other religious communities in Moscow. It marked the 40th anniversary of Victory of the Soviet people in the Great Patriotic War of 1941-1945. Also present were representatives of the Moscow public. His Holiness Patriarch Pimen of Moscow and All Russia opened the meeting and delivered an opening address. With the blessing of His Holiness the Patriarch, the meeting was chaired by Metropolitan Yuvenaliy of Krutitsy and Kolomna. The participants heard some reports and speeches, and adopted an Appeal to the Soviet Government. In a solemn atmosphere Metropolitan Yuvenaliy presented patriarchal certificates of merit for the 40th anniversary of the Victory to clerics and laymen of the Russian Orthodox Church—veterans of the Great Patriotic War.

MEETING OF CLERGY AND LAITY OF THE MOSCOW REGION

On April 25, 1985, in the Dormition Church of the Novodevichy Convent, Moscow, there was a meeting of clerics and representatives of church councils of the churches of the Moscow Diocese. It marked the 40th anniversary of Victory of the Soviet people in the Great Patriotic War of 1941-1945. Representatives of the Moscow public took part in the meeting which was chaired by Metropolitan Yuvenaliy of Krutitsy and Kolomna. Protopresbyter Matfei Stadnyuk, secretary to His Holiness Patriarch Pimen, read out His Holiness's greetings to the participants. After reports and speeches of the participants, Metropolitan Yuvenaliy presented patriarchal certificates of merit for the 40th anniversary of Victory to clerics and laymen—veterans of the Great Patriotic War. The meeting adopted messages to His Holiness Patriarch Pimen, to the Chairman of the USSR Council of Ministers N. A. Tikhonov, and to the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev.



ORTHODOX SISTER CHURCHES

St. Ioann of Rila, Miracle Worker

"Admiring the life of the Angels thou didst renounce all worldly things and turn to Christ, and armed with His commandments appeared as a pillar unassailable for enemy attacks, and that is why we sing to thee: Rejoice, Father Ioann, bright luminary!" (Kontakion from the Service to St. Ioann of Rila).

The great ascetic of the Bulgarian Orthodox Church, the heavenly patron and teacher of the Bulgarian nation, St. Ioann of Rila, Miracle Worker, was born in 876 in the village of Skrino, Sredets Region (ancient Sredets now Sofia) into a poor peasant family.

According to his own words he left everything for the love of God and settled in the unpassable Rila wilderness. There, alone with the beasts, he suffered hunger and thirst, the cold, heat of the sun, and nakedness of the body, and "the sky was his roof, the earth his bed, and grass his food".

Through the valley of the Rila River, difficult of access in those times, he penetrated into those mountainous parts where subsequently his famous monastery was built; there he found a remote cave and settled in it to dedicate himself wholly to fasting and prayer.

Soon people began to flock to him seeking admonition and gracious help. Many of them, wishing to become his disciples and live with him, built cells and a chapel close to the



St. Ioann of Rila
Murals near the saint's shrine in the church
near the Rila Monastery

telling of the first hermit of Rila. St. Ioann departed to God on August 1, 946, at the age of 70, having left his disciples a written "Heritage" in which he instructs them in monastic life. Thirty years after his death the monks opened the coffin and found the saint's body uncorrupted and glorified. Wonderful in His saints. Holy Scripture says: *I found trouble and sorrow. Then called I upon the name of the Lord* (Ps. 116. 3-4). When in grief, believers turn with special tenderness and prayer to the Lord and to His saints. Thus, during the five centuries of the Ottoman domination, the Bulgars went to St. Ioann and asked for his prayerful help and intercession and always returned comforted. Through the prayers of this saint, many signs of God's mercy have been and are manifested.

Just as once upon a time Moses went to Mount Sinai to receive God's Commandments for all men, so the son of the Bulgars ascended Mount Rila in order to reach the summit of spirituality and lead the Bulgarian people to salvation. In solitude he prayed to the Lord for his people and handed to them the commandment of love and brotherhood by which he himself had lived and professed his faith.

The great Bulgarian writer, Ivan Vazov, says in his travel notes, *The Great Rila Wilderness*, that St. Ioann of Rila was perhaps the first to open

the way to the treasurehouse of the national spirit.

In the dark night of foreign enthrallment, he, as a faithful guard, preserved the self-awareness of the nation and the sacred traditions of his country. Through the prayers of the great hermit, Rila became a shrine for the people of Bulgaria; and for many centuries it was identified in the consciousness of the Bulgars with the monastery to which it gave its name, as he gave to it his sanctity and glory. The Rila Monastery is the stronghold of the patriotic spirit of the Bulgarian nation, its sacred treasure-house.

St. Ioann of Rila and the monastery he founded mean for the Bulgarian people and Bulgaria what St. Sergiy the Hegumen of Radonezh and the Trinity-St. Sergiy Lavra mean for Russia. In the cloister's Cathedral of the Nativity of the Blessed Virgin, the incorruptible and miracle-working relics of St. Ioann of Rila repose in an open wooden coffin before the iconostasis exuding grace-endowing help to the suffering who turn to him with deep heartfelt prayer as to their heavenly helper and dependable prayerful intercessor before the Throne of the Most High.

"Rejoice, St. Ioann, the Miracle Worker of Rila, our glory and joy!"

Archimandrite GAVRIL,
of the Bulgarian Church, postgraduate at the
MTA

Demise of a Hierarchy of the Georgian Orthodox Church

Metropolitan Zinoviy of Tetrtskaro, permanent member of the Holy Synod of the Georgian Orthodox Church, passed away on March 8, 1985, in Tbilisi. He guided the Russian Orthodox Parish of the Orthodox Prince St. Aleksandr Nevsky in Tbilisi. His Holiness and Ecumenical Catholicos-Patriarch Iliya II

of All Georgia informed His Holiness Patriarch Pimen of Moscow and All Russia about the demise of His Eminence Zinoviy. His Holiness Patriarch Pimen sent to His Holiness Catholicos-Patriarch Iliya a telegram expressing condolences to the Georgian Church.

A. S. Buevsky—Doctor of Theology “Honoris Causa” of the Prešov Orthodox Theological Faculty

With the blessing of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, and of the Holy Synod of the Czechoslovak Orthodox Church, the Council of the Orthodox Theological Faculty in Prešov resolved at its session on October 5, 1984, that the degree of Doctor of Theology *honoris causa* be conferred upon Aleksey Sergeyevich Buevsky, Doctor of Theology, Executive Secretary of the Department of External Church Relations of the Moscow Patriarchate, for his many years of fruitful theological work and peace efforts.

To receive the diploma of Doctor of Theology A. S. Buevsky arrived in the town of Prešov on November 12, 1984, at the invitation of His Beatitude Metropolitan Dorotej.

On November 13, A. S. Buevsky, accompanied by Archimandrite Vladimir, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary, and Father Sergiy Cuper, a lecturer at the Prešov Orthodox Theological Faculty, made an excursion to the Dukla Pass, the site of a heroic battle fought by the 1st Czechoslovak Army Corps and units of the Soviet Army against the Nazis in the autumn of 1944.

That afternoon A. S. Buevsky was received by Bishop Nikolai of Prešov, who gave a luncheon in honour of the guest. Archimandrite Vladimir also attended the luncheon. In the evening A. S. Buevsky was received by the corporation of the Prešov Orthodox Theological Faculty headed by its Dean, Archpriest Professor Dr. Stefan Pružinsky. A cordial meeting between the guest and students took place during the reception. Then the Dean gave a supper in the refectory, which was attended by His Beatitude Metropolitan Dorotej. Also present were Bishop Nikolai of Prešov and other hierarchs of the Czechoslovak Orthodox Church, Archimandrite Vladimir, and members of the faculty's scholastic corporation. The supper was attended by Dr. Vladimir Janku, director of the Secretariat for Church Affairs of the Federal Government of Czechoslovakia, and other representatives of state power.

Archpriest Dr. Stefan Pružinsky cordially welcomed A. S. Buevsky and acquainted him with the life and activity of the Orthodox Theological Faculty. A. S. Buevsky was also greeted by His Beatitude Metropolitan Dorotej and Dr. V. Janku.

The ceremony of the presentation of the diploma of Doctor of Theology *honoris causa* was held on November 14 in the assembly hall of the Prešov Diocesan Administration. To the strains of fanfares there entered the hall the procession of professors of the Orthodox Theological Faculty, with its Dean, Archpriest Prof. Dr. Stefan Pružinsky, and the recipient of the degree. Present at the ceremony were His Beatitude Metropolitan Dorotej, Bishop Nikolai of Prešov, Bishop Nikanor of Olomouc and Brno, Bishop Ioann of Michalovec, Protos-pyter Dr. Jaroslav Šuvarsky, Chancellor of the Metropolitan's Council of the Orthodox Church in Czechoslovakia, prominent representatives of other Churches in the CSSR, deans of theological departments, and lecturers and stu-

dents of the Prešov Orthodox Theological Faculty. The ceremony was also attended by the following representatives of Czechoslovak state authorities: Dr. Vladimír Janku; Martinia Mikulova, his deputy; Dr. Milica Novakova, Deputy General Director of the Secretariat for Church Affairs of the Ministry of Culture of Slovakia; Dr. Jozef Junga, Deputy Director of the Secretariat for Church Affairs of the Ministry of Culture of Czechia; and Dr. Michal Syčák, Secretary for Church Affairs of Eastern Slovakia.

The ceremony began with the prayer “O Heavenly King”, followed by the playing of the national anthems of the Czechoslovak Socialist Republic and of the Soviet Union.

The sitting was opened by the Dean, Archpriest Dr. Stefan Pružinsky. He delivered a cordial address to the assembly on the occasion of the celebration. Archpriest S. Pružinsky spoke about the glorious theological traditions in the Russian Orthodox Church. He warmly greeted Dr. A. S. Buevsky. Archpriest Prof. Dr. Milan Hirka read out the *curriculum vitae* of A. S. Buevsky, describing his theological and ecumenical activity and peace efforts.

The promotion—the act of presentation of the doctoral diploma—was carried out by Prodean Archpriest Prof. Dr. Pavel Aleš. In keeping with a long-standing tradition, he read out the statutory texts attesting to the conferment of the degree of Doctor of Orthodox Theology. To the applause of those present the promoter handed A. S. Buevsky the diploma of Doctor of Theology *honoris causa* and placed on him the doctoral chain of the Orthodox Theological Faculty. The students sang a festive doctoral hymn.

Aleksey Sergeyevich Buevsky delivered the doctoral speech, entitled: “The Church Reforms of Peter I (Their Historico-Canonical Aspect)”.

On behalf of the Orthodox Theological Faculty the Dean, Archpriest Dr. Stefan Pružinsky, warmly congratulated the new Doctor of Theology. A. S. Buevsky was also cordially congratulated by His Beatitude Metropolitan Dorotej. In his address His Beatitude expressed profound joy in connection with the ongoing deepening of fraternal cooperation between the Czechoslovak and Russian Orthodox Churches. Dr. Vladimir Janku delivered a congratulatory speech on behalf of the state authorities of Czechoslovakia. He underscored the significance of the active involvement of the Russian Orthodox Church in the efforts to strengthen peace among peoples. “Our Government,” Dr. V. Janku said, “highly values and supports the peace activity of the Churches, for it is in tune with our common efforts in the struggle for disarmament and for peace throughout the world.”

Later that day Archpriest Dr. Stefan Pružinsky gave a grand reception in honour of the new Doctor of Theology at the Dukla Hotel. At the reception Dr. A. S. Buevsky was warmly congratulated by Canon Dr. Stefan Onderko, chapter vicar of the town of Košice, and Canon Dr. Zdenek Belak, chapter vicar



Archpriest Prof. Dr. Stefan Pružinsky, Dean of the Prešov Orthodox Theological Faculty, congratulating Dr. A. S. Buevsky on the conferment upon him the of degree of Doctor of Theology "honoris causa", November 14, 1984

the town of Rožnava (Roman Catholic Church of Slovakia); Signor J. Mudrik (Slovak Evangelical Church, of the Augsburg Confession); and Dr. Michal Syčák, Secretary for Church Affairs of Eastern Slovakia. The speakers cordially wished the new Doctor of Theology much success in his theological and ecumenical work and in his efforts for peace throughout the world.

In his reply Dr. Buevsky warmly thanked Beatitude Metropolitan Dorotej and the Dean, Archpriest Dr. Stefan Pružinsky, for conferment upon him of the high degree Doctor of Theology *honoris causa*. He also specially thanked Bishop Nikolai of Prešov, the members of the Holy Synod of the Czechoslovak Orthodox Church, and the professors and lecturers of the Prešov Orthodox Theological Faculty for the attention and hospitality which they accorded him. A. S. Buevsky expressed profound gratitude to Dr. Vladimír Janku and other representatives of state authority of Czechoslovakia for the attention they accorded him and for their participation in the festivity. He warmly thanked each of the speakers for their greetings.

That evening officials of the Christian Peace Conference Regional Committee in Czechoslovakia gave a supper in Prague in honour of A. S. Buevsky which was attended by representatives of the CPC member Churches. Personal addresses of greeting at the fraternal supper were delivered by Professor Dr. Milan Janka, Chairman of the Regional Committee of the CPC; the Patriarch of the Czechoslovak Hussite Church Dr. Miroslav Novák, President of the Ecumenical Council of Churches

in Czechoslovakia; Dr. Jan Urban, Chairman of the Evangelical Church of Czech Brethren; and Dr. Vladislav Kedron, Bishop of the Silesian Evangelical Church of the Augsburg Confession. His Beatitude Metropolitan Dorotej delivered a speech of greeting. Other speakers included A. S. Berezin, Secretary of the USSR Embassy in Czechoslovakia, Dr. J. Junga, Deputy Director of the Secretariat for Church Affairs of the Ministry of Culture of Czechia. Dr. E. Varga greeted the new Doctor of Theology on behalf of the Rev. Dr. Lubomír Mišejevský, General Secretary of the CPC. Dr. A. S. Buevsky thanked the speakers and the assembly for their fraternal attention, amicable greetings and hospitality.

On November 15, Archimandrite Vladimir, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary, gave a supper in honour of Dr. A. S. Buevsky, which was attended by Archbishop Serapion of Vladimir and Suzdal, Archimandrite Aleksi, Father Superior of the Trinity-St. Sergiy Lavra, and N. S. Kapchuk, the Warden of the Patriarchal Cathedral of the Epiphany in Moscow, who were taking a rest and treatment in Karlovy Vary.

On November 16, Dr. A. S. Buevsky paid a visit to the Metropolitan's Council of the Czechoslovak Orthodox Church, where His Beatitude Metropolitan Dorotej gave a breakfast, which was attended by Protopresbyter Dr. Jaroslav Suvarsky, the Chancellor of the Metropolitan's Council, and Archimandrite Vladimir.

Dr. A. S. Buevsky left for Moscow later that day.

Archimandrite VLADIMIR

The Fifth Theological Conversations Between Representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR "Zagorsk-V"

November 13-16, 1984, Zagorsk, USSR

COMMUNIQUE

The Fifth Theological Conversations Between Representatives of the Federation of the Evangelical Churches in the GDR and the Russian Orthodox Church ("Zagorsk-V") were held from November 13 to 16, 1984, in Zagorsk, USSR, at the Trinity-St. Sergiy Lavra—the centre of the spiritual life and theological activities of the Russian Orthodox Church.

These conversations were held ten years after the beginning of the theological dialogue between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR.

This dialogue is defined by two major points: it is a meeting of representatives of the Churches of the Orthodox and Reformed traditions which live in conditions of the socialist society and which realize their ecumenical responsibility as members of the Conference of European Churches and the World Council of Churches.

Participants in the Fifth Theological Conversations note the following important results of the first decade of the "Zagorsk" dialogue:

1. Both the Orthodox and the Evangelical Churches have the tasks of witness and service the Lord Jesus Christ entrusted them with. The invariable essence of their preaching is the Lord Who has been crucified for all people, risen from the dead and ascended into heaven (1. Cor. 1. 23; 1 Cor. 15. 20; Mt. 16. 19).

2. The dialogue has provided for setting the common trinitarian and christological basis of faith and paying special attention to some of its aspects.

3. The sides in the dialogue feel that they have become mutually enriched with the spiritual experience as brothers in faith in the course of their communication. They have learned to listen to one another with understanding and in the spirit of brotherly love. They have managed to remove many deficiencies in mutual understanding which existed in the past and to deepen some theological notions.

Participating in the Fifth Conversations on behalf of the Federation of the Evangelical Churches were:

- 1) Dr. Christoph Demke, Bishop of the Land Evangelical Church of the Province of Saxony, Magdeburg (head of the delegation);

- 2) the Rev. Ms. Christa Grengel, Kirchenrätin and ecumenical referent of the Federation of the Evangelical Churches, Berlin;

- 3) the Rev. Dr. Günter Haufe, professor at the Theological Department of the Ernst Moritz Arndt University, Greifswald;

- 4) the Rev. Dr. Heinrich Rathke, Krievits;

- 5) the Rev. Dr. Günter Schulz, docent at the Naumburg Higher Catechetical Seminary;

- 6) the Rev. Martin Uhle-Wettler, director of the seminary of the evangelical preachers, Brandenburg;

- 7) the Rev. Dr. Wolfgang Ullmann, docent at Sprachenkonvikt, Berlin;

- 8) the Rev. Dr. Christoph Wetzel, docent at the church music school, Dresden.

Participating in the conversations on behalf of the Russian Orthodox Church were:

- 1) Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate (head of the delegation);

- 2) Archbishop Mikhail of Vologda and Veliki Ustyug, professor at the Leningrad Theological Academy;

- 3) Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy;

- 4) Protopresbyter Vitaliy Borovoi, representative of the Russian Orthodox Church at the World Council of Churches (now Deputy Head of the Department of External Church Relations of the Moscow Patriarchate), professor at the Moscow Theological Academy;

- 5) Archpriest Prof. Nikolai Gundyaev, of the Leningrad Theological Academy;

- 6) Hegumen Makariy, a post-graduate student of the Theological Faculty at the Martin Luther University, Halle-Wittenberg;

- 7) Father Vladimir Ivanov, docent at the Moscow Theological Academy;

- 8) Hieromonk Iannuariy, lecturer at the Leningrad Theological Academy;

- 9) Prof. K. E. Skurat, of the Moscow Theological Academy;



The signing of the communique

0) V. A. Chukalov, senior staff member of Department of External Church Relations. Present at the conversations as guests were Edgar Hark, Archbishop of the Evangelical Lutheran Church of Estonia, and Probst Paul Reikis, representative of the Evangelical Lutheran Church of Latvia.

Before the conversations started the participants had a common prayer at the Church of the Protecting Veil of the Moscow Theological Academy.

The meeting was officially opened at the assembly hall of the Moscow Theological Academy with professors and students present. A message from His Holiness Patriarch Pimen of Moscow and All Russia to the participants of the conversations was read out (see *JMP* 4, 1985). Then heads of the delegations, Metropolitan Aleksiy and Bishop Dr. Christoph Wetzel, delivered salutary addresses.

The participants in the meeting received a telegram of greeting from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate.

Telegrams in response were sent on behalf of both delegations to His Holiness Patriarch Pimen and to Metropolitan Filaret.

The main themes of the Fifth Theological Conversations were: "Evaluation of the Lima Document on Baptism, Eucharist and Ministry (Especially on Ministry) in Our Churches" in the Russian Orthodox Church and in the Evangelical Churches"

and "Current Peacemaking Tasks of the Churches". The participants also exchanged their opinions on the forthcoming outstanding jubilee of the Russian Orthodox Church—the Millennium of the Baptism of Russ.

The following reports were presented at the conversations:

On the first theme:

"Evaluation of the Lima Document on Baptism, Eucharist and Ministry (Especially on Ministry) in Our Churches" by the Rev. Dr. Christoph Wetzel; "Church Order and the Reality of the Apostolic Succession" by Bishop Aleksandr of Dmitrov; "Biblical Comprehension of Ministry and Its Meaning in the Modern World" by the Rev. Martin Uhle-Wettler.

On the second theme:

"Current Peacemaking Tasks of Our Churches" by Bishop Dr. Christoph Demke and "Current Peacemaking Tasks of the Churches in Our Socialist Societies" by Hieromonk Iannuarii.

Father Vladimir Ivanov and the Rev. Günter Schulz spoke on the theme "Millennium of the Baptism of Russ".

The summaries were adopted as a result of fraternal discussions on the reports during which both sides tried to make out the common points and the differences in their theological views.

Summary on the first theme of the theological conversations:

1. The Lima Document on Baptism, Eucharist and Ministry which was considered in the reports and during the discussions is a considerable theological contribution into the cause of Christian unity. The Christian world finds in it a first attempt to work out the wordings which generalize convergence of theological views, reveal the common elements of the theological positions of the different Churches—members of the WCC Commission on Faith and Order on such vital points of the Church teaching and rites as Baptism, Eucharist and Ministry.

2. To elicit the elements of agreement in the questions of doctrine and of convergence of theological opinions is useful not only as such, as a basis of the desired unity which is subject to a gradual extension and consolidation, but also as a means of finding, delimiting and formulating elements of differences and contradictions which are subject to further thorough study and to a possible agreement.

3. Both sides consider the section on Ministry the most complicated in the Lima Document. From the Orthodox point of view, the mutual recognition of Ministry would promote the acceptance of reality and effectiveness of other Sacraments performed in the appropriate Churches.

The Evangelical side does not consider the clarification of the question of Ministry a prerequisite for Church communion, no matter how it might be solved, it rather sees it as an aspect of Church order. It recognizes Baptism and Eucharist of the Orthodox Church as an expression of the Apostolic Faith according to Holy Scripture.

4. Both sides, the Orthodox and the Evangelical, agree in the understanding of the lofty meaning of the general priesthood, which is

given to a believer in the Sacrament of Baptism (1 Pet. 2. 9). Priesthood of every Christian is a gift of eternal life which commits him to live according to his faith, to bring the fruits of faith (Mt. 12. 33-35) in personal good works and in the proclamation of the Gospel (Mt. 5. 16).

5. Pastoral activities in the Orthodox and Evangelical Churches has much in common, including the celebration of divine services, teaching and administration.

Both sides agree that each pastor needs a gracious help of God in performing the above-mentioned pastoral functions.

6. However, from the Orthodox point of view, the liturgical function, the eucharistic in particular, demands a special grace which is granted to a performer in the Sacrament of Ministry and makes him capable of performing sacraments.

Besides, the hierarchal priesthood and the general priesthood are differentiated in the Orthodox theology and are considered as different charismata.

7. According to the Evangelical notions, the general priesthood means that each member of a community is called to the ministry of reconciliation (2 Cor. 5. 19 f.) due to his Baptism, and he performs it in the conditions into which he is placed by the will of God. In practice, a community places this ministry upon one of its members accompanying it with prayer and the laying of hands.

Members of the community participate in the administration of the Church and the community due to their charismatic gifts.

8. Both sides touched upon a problem topical for the Churches of the participation of women in the liturgical life and eucharistic ministry. The Evangelical side practises the admission of women to the sacramental liturgical activities. The Orthodox side, being faithful to the Early Church, while allowing and encouraging in every way possible a wide involvement of women in various forms of Church ministry (up to the duties of deaconesses known in the Early Church), excludes the admission of women to the celebration of the Eucharist and other Sacraments, excluding Baptism which may be performed by a lay person in case of extreme necessity.

A more precise definition of women's participation in the Church life and activities may be one of the themes for the future ecumenical dialogue.

9. The Lima Document contains in its section on Church Ministry a summary of common elements and a number of formulations which are controversial and which show differences of opinions.

The participants in the conversations believe that the expected responses from the Churches to the Lima Document are subject to consideration within the framework of the Commission on Faith and Order and in the course of the further inter-Church dialogue with the aim of providing an opportunity for their all-round improvement.

Summary on the second theme of the theological conversations:

1. The reconciliation of humanity with God achieved in Jesus Christ become a reality in

the life of His Church. Genuine peace with God and peace among people is the gift of Divine Grace which responds to the penitential aspiration of people to the Truth of God. Genuine peace in the world starts in human hearts, in a Christian family, in a Christian community. Therefore both sides attach great importance to the liturgical life of the Church which by all means includes prayers for peace in the world and the education for peace and inspires to the practical ministry of reconciliation.

Preaching of the Gospel of Peace by word and deed has always been a focal point of peacemaking in the Church and in the human society as a whole.

2. In the context of the division of the Churches, the participants in the dialogue consider the problem of peacemaking as an ecumenical problem to a great extent. It includes the search for common Christian witness to the divided world and concrete common work in the cause of strengthening peace and justice. The closer the Churches come to peace with one another, the more effective will their call to peace in the world be.

3. In the context of the impending danger of total nuclear annihilation of humanity, a dialogue and joint action of Christians with representatives of different cultures, worldviews, religions and all people of good will are assuming an even greater significance. In the sphere of peacemaking this dialogue may be of a nature of fruitful cooperation the example of which is the Moscow Conference of 1982: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", which came out for the prohibition of the nuclear, chemical and bacteriological weapons.

4. The Churches cannot be indifferent to the topical political tasks of the modern times. Political situation of the last decades is characterized by the domination of the spirit of the military deterrence accompanied by the hostile rhetoric. A logic of deterrence finds its outer expression in the steady arms race which is leading the world to the brink of self-destruction.

In the face of the present situation, the participants in the conversations are convinced that the security of individual states in the nuclear age may be achieved only through the common security of all states by means of general disarmament. The realization of this is the first and foremost task for the Christians today. The concern of our Churches with the topical political questions has found expression in the common work at the Round Table Conferences on the problems of a nuclear freeze (1983) and the ban on the use of outer space for military purposes (1984).

5. The participants in the conversations consider as particularly important the fraternal, bilateral contacts of our Churches with the Christians from the countries of different social structure. The timeliness and benefit of the consultations and meetings with the National Council of the Churches of Christ the USA should be noted in particular.

6. The deployment of additional American missiles in Western Europe has complicated the political situation and has led to the forced

reciprocal steps by the Warsaw Treaty member states.

The participants in the conversations are unanimous that it is in line with their Churches' peacemaking responsibility to support the following proposals of the Warsaw Treaty states:

- a) unconditional renunciation of the first use of nuclear weapons;
- b) freeze on the arsenals of nuclear weapons with the aim of curbing the nuclear arms race, easing international tension and creating a climate of confidence between states;
- c) reduction of nuclear weapons and the means of their delivery;
- d) establishment of a nuclear-free zone in Central Europe;
- e) ban on the militarization of outer space threatening not only with a new round in the arms race, but also with unpredictable dangerous consequences for the existence of people and the entire biosphere.

Summary on the third theme of the theological conversations:

1. The participants in the conversations consider the Baptism of Russia in 988 as an event in which all Churches have a ground to thank the Triune God for the illumination of the Russian people with the light of the Gospel and their revival to the new life in Christ through Baptism. Besides, this event has had an outstanding significance for the spiritual development of all humanity.

2. The Russian Orthodox Church has created theological, spiritual, religious and philosophical, geographical, architectural, musical and literary traditions, thus enriching other peoples.

3. The Russian Orthodox Church has facilitated spiritual, cultural and national-state development of her people and has helped it to serve its national identity.

4. The German and Russian Christians have communicated with each other sharing the spiritual experience of their Churches and cultures from the earliest times.

5. The theological dialogue between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR which started in 1974 has widened the ecumenical experience of both Churches.

6. Churches and communities in the GDR show interest in the forthcoming celebrations of the Millennium of the Baptism of Russia. Both sides hope to extend cooperation in connection with the jubilee.

Bishop Christoph DEMKE,
head of the delegation of the Federation
of the Evangelical Churches in the GDR

MEMBERS OF THE DELEGATION
(signatures)

November 21, 1984

Trinity-St. Sergiy Lavra, Zagorsk

The atmosphere of Christian love and mutual understanding in which the theological conversations were held was strengthened and inspired by everyday morning and evening prayers. Besides, the delegation of the Federation of the Evangelical Churches in the GDR attended the Orthodox divine services, and the delegation of the Russian Orthodox Church attended the divine service conducted by Lutherans.

After the successful completion of the meeting the participants prayerfully thanked the Lord for His almighty help and blessing.

The participants in the conversations got acquainted with the architectural monuments of the Trinity-St. Sergiy Lavra, visited the Church Archaeological Museum of the Moscow Theological Academy, learned about the life of the Moscow theological schools.

On November 17-20, the delegation of the Federation of the Evangelical Churches made a trip to Leningrad and Pskov, where it got acquainted with the Church life there and with the historical and cultural sites.

On November 21, the delegation was received at the Moscow Patriarchate where it was greeted by Metropolitan Aleksiy of Tallinn and Estonia on behalf of His Holiness Patriarch Pimen and the Holy Synod.

Later in the day, the delegation visited the Publishing Department of the Moscow Patriarchate and was received by Archbishop Pitirim of Volokolamsk, Head of the Department.

That same day an official reception was given in honour of the participants in the Fifth Theological Conversations.

The delegation of the Federation of the Evangelical Churches in the GDR and the guests of the conversations expressed their heartfelt gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for the hospitality. They also thanked Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy, and the brethren of the Trinity-St. Sergiy Lavra for the cordial welcome and attention.

The participants in the conversations will present the results of the Fifth Theological Conversations with a recommendation to continue the dialogue to the Conference of the Leadership of the Evangelical Churches in the GDR and to the Holy Synod of the Russian Orthodox Church.

The Federation of the Evangelical Churches in the GDR proposes to hold the next conversations in the German Democratic Republic according to the tradition.

Metropolitan ALEKSIY,
head of the delegation
of the Russian Orthodox Church

MEMBERS OF THE DELEGATION
(signatures)

Speech by Bishop Dr. Christoph DEMKE at the Opening of the Conversations

November 13, 1984

Your Eminence, Your Graces,
Esteemed gentlemen, beloved brothers in Christ,

Allow me to thank you warmly for your invitation to this place, remarkable in the religious history of the Russian Orthodox Church, so dear to the hearts of every believer and blessed with the preaching of the Gospel of Jesus Christ. I take this opportunity to convey to you the greetings and blessing of the Chairman of the Conference of the Leadership of the Evangelical Churches in the GDR, the Land Bishop Dr. Johannes Hempel. Allow me also, on behalf of my predecessor Bishop Dr. Werner Krusche, to convey cordial good wishes to all the members of your delegation, with most of whom he is bound by close ties of friendship since long ago.

In the plenitude of spiritual joy we accepted your invitation to attend the Fifth Theological Conversations between representatives of the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR taking place at the Trinity-St. Sergiy Lavra. Going back to the commencement of our conversations ten years ago, we thank God for helping us to enter upon a path we tread together in these conversations, a path of fraternal mutual understanding which has strengthened over this period not only between participants in the conversations, but between many members of our Churches, a path of joint prayer hallowing our meetings. We again turn back to the time when we began our conversations, but not, however, to begin everything all over again. Trusting in the help of the Spirit of God and in fraternal love which He grants us, we may consider those questions regarding which, unfortunately, our Churches have not yet reached an accord. We trust that God will bless our conversations and our petitions and in some measure draw nearer the fulfilment of the promise which our Lord Jesus Christ obtained in His prayer and for which He sacrificed His life: the living unity of His community the world over in His love, spirit, and truth.

Ten years ago, in our speeches and conversations we spoke of how our Churches took part in the theological activities of the oikoumene. Today we intend to consider together the results of this world ecumenical activity. The document "One Baptism, One Eucharist, One Ministry" of the Faith and Order Commission reflects the essential concurrence on a number of theological questions and sums up the important results achieved through several decades of ecumenical conversations.

If we take this document as the object of our discussions at our bilateral conversations, then those Churches which cannot be present at our meeting will also be joining our discussions. In this way our theological conversations will harmoniously flow into the world ecumenical communion, and our wish is that our dialogue

might promote the success of multilateral ecumenical conversations.

How can our Churches best adopt the Lima Document and reply to it, in order to promote the success of a wide ecumenical dialogue? In this connection of special importance, it seems to me, is one sentence in the concluding section of "One Ministry": "Openness to each other holds the possibility that the Spirit may well speak to one Church through the insights of another." This confidence in one another is fed by that rich experience which we were able to accumulate during our numerous meetings in the past decades. And even though we were unable to reach always a concise dogmatico-theological wording, we invariably recognized in the joint prayers and divine services the Spirit of the One Lord and always considered each other brothers and sisters. During our meetings we experience joy from the fact that in the witness and spiritual life of our brothers and sisters we come to know our common Lord and find the manifestation of the plenitude of His Spirit in the history of mankind.

Sometimes the form of life in other Churches seems alien to us, unusual, and even strange. But if we are able to recognize in the alien *the mind of Christ* (1 Cor. 2. 16), then this is that gift of joy which, according to the Apostle Paul, is numbered among the Gifts of the Holy Spirit. If, in discussing the Lima Document, we concentrate our attention mainly on "One Ministry", it might seem complicated. At first glance it will seem that the doctrine of Ministry and its implementation in other Churches are so different from ours that the difference predominates over everything and the common seems hardly discernible. I know from discussions in our communities how this outer difference awakens interest and curiosity just as anything strange does. It also alienates as everything unusual.

At the same time, I have often observed how this feeling of alienness disappeared when there was a chance to see the clergymen of another Church at prayer and delivering sermons during Divine Liturgy. I hope that in our conversations we have such living experience and that we shall find a theological form of expression for this spiritual experience. In this regard we may refer to the Third Theological Conversations held six years ago in Kiev (October 1-4, 1978).

The Russian Orthodox Church is holding active dialogue with many Reformed Churches. From the very beginning, as a special point in the bilateral conversations between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR, we considered the fact that we are meeting as Churches of different traditions, but existing in conditions of the same social system. How can our Churches, in the specific social situation of our countries, fulfil the witness placed upon them

the Lord, in order that all people might be able to know the salvation prepared for them by God, and disseminate in the life of nations the forces of salvation which the Spirit of God has given us? This question disturbs us especially in connection with the responsibility of preserving peace. We shall recount how the peace envisaged by the Risen Lord inspires us and gives us in our countries a chance to pray and to share responsibility in the struggle for the cause of world peace. We have one thing in common—similar social system, but we also have something that differs—historical experience, which has been laid upon our peoples a deep imprint. We must honestly and soberly consider this difference.

In speaking of the responsibility for preserving peace, our delegation cannot forget the time of how our nation, during the war, attacked its neighbours, especially your country, using cruel force. This force turned, like God's judgement, against us and divided our nation. Our Churches accept the existence of two independent German states as a natural fruit, hoping that this understanding will precisely contribute to the cause of preserving and consolidating peace in Europe.

Proceeding from historical experience we, the representatives of the Evangelical Churches in the GDR, question ourselves regarding the peacemaking task of the Church of Jesus Christ.

We know that the consciousness of the Russian Orthodox Church, which is at one with our people, bears a scar left by the numerous sufferings inflicted during the Great Patriotic

War and that the memory is alive of the sacrifices which your people had to offer on the altar of liberation of their country and thanks to which we, too, received our freedom. With deep gratitude we received the news that the Russian Orthodox Church, despite all these trials, has maintained the ministry of reconciliation towards our Church and our people.

At the same time, your Church, existing in conditions of a multinational state, has gained new experience and faced fresh problems which our Churches do not encounter directly. Against this background of different historical experience and the same social conditions, our Churches perceive the responsibility, placed upon us by the Gospel of Jesus Christ, as responsibility for peace among nations.

How are these conditions and experience manifested in our witness? How can we, given the common and the different, help each other to carry lucidly the commandment of Jesus Christ to the world? We see the gift of God in the fact that our Churches can speak of all this with each other, and inquire of each other, at a time when danger to peace throughout the world is growing continuously, as well as fear and distrust which hinder the development of dialogues between states.

We hope that our theological conversations, our efforts, aimed at achieving the unity of the Church of Jesus Christ, will also help to increase the sincerity of the Church's witness of peace.

May the Spirit of God teach us, through our faith in His love, to know His Truth!

Speech by Metropolitan ALEKSIY of Tallinn and Estonia at the Official Reception

November 21, 1984

Beloved brother in Christ, Bishop Dr. Christian Demke,

Esteemed representatives of the Federation of the Evangelical Churches in the German Democratic Republic,

Your Graces, dear fathers and brothers,

With a feeling of fraternal love and heartfelt satisfaction I greet you, our dearly beloved guests, and warmly congratulate you on the successful completion of the Fifth Theological Conversations and on your return from touring your country which gave you an additional opportunity to get acquainted more deeply with the life of our Church as well as to see the sights of our country.

The results of the regular meeting between the representatives of the Russian Orthodox Church and of the Federation of the Evangelical Churches will undoubtedly be the subject of thorough discussion in our Churches. It may confidently be stated that they will be of interest to theologians of other Churches as well. The cause of the theological dialogue "Zagorsk" just as any other bilateral dialogue, serves to widen inter-confessional understanding, to define common viewpoints in questions of faith and Church life, as well as differences of views, thereby promoting the success of multilateral inter-con-

fessional dialogues and stimulating ecumenical cooperation as a whole.

Our Churches are members of the World Council of Churches and of the Conference of European Churches. The CEC Documental Service keeps the member-Churches of the CEC informed of the bilateral theological conversations taking place in Europe and of the theological, ecumenical and peacemaking studies carried out by the Churches in Europe. Through the CEC Documental Service the results of our conversations will reach and be studied by all the member-Churches of the European ecumenical regional organization.

With a feeling of special satisfaction I would like to note that the problems of the joint peacemaking of the Churches of our two countries were also discussed thoroughly during the theological conversations. This is of particular importance in the dangerous situation of the continuing international tension. Without any doubt the Churches in the GDR and in the Soviet Union and the Churches in all the European countries can do much to establish a climate of confidence and peaceful cooperation among all the nations and states on our continent.

I am happy to note that we touched, during

the conversations, upon the theme of the forthcoming Millennium of the Baptism of Russ, which the Russian Orthodox Church intends to mark solemnly 1988, and that there were useful exchanges of opinion in this regard.

Dear friends, the people of the German Democratic Republic recently celebrated the 35th anniversary of their socialist state. It gives me special joy to congratulate you on this date with all my heart and wish all the citizens of your marvellous country peace, happiness and prosperity.

I take this favourable opportunity to greet you most cordially and, in your persons, all our Evangelical brothers and sisters on the 15th anniversary of the Federation of the Evangelical Churches, relations with which the Russian Orthodox Church is successfully developing.

Reviewing the path of fraternal cooperation trodden by the Russian Orthodox Church and the Evangelical Churches in the GDR, we cannot but recall the first official visit to our country of the delegation of the Federation of Evangelical Churches in May-June 1972. The need to consolidate the joint service of our Churches for the unity of Christians and world peace was stated at the time.

A good fruit of these unanimous statements

was the agreement reached in 1973, during the return visit to the GDR of the delegation of the Russian Orthodox Church, on holding theological conversations. As is known, the conversations took place successfully in Zagorsk in July 1974 and laid the foundation to the official theological dialogue between the Russian Orthodox Church and member-Churches of the Federation of the Evangelical Churches in the GDR.

As we are marking the 10th anniversary of this dialogue in the current year, we express the hope that with God's help it will continue to serve successfully to promote mutual understanding between our Churches, to strengthen their fraternal relations and to further friendship and cooperation between the peoples of our countries.

Dear representatives of the Federation of the Evangelical Churches in the GDR, I greet you again and again from the bottom of my heart. *May grace, mercy, and peace, from God our Father and Jesus Christ our Lord (1 Tim. 1.2) be with you.*

Allow me to propose the health of the heads of the delegation—Bishop Dr. Christoph Demke, and of all the participants in the conversations from the Federation of the Evangelical Churches in the GDR. To our further fruitful cooperation and mutual understanding!

Speech by Bishop Dr. Christoph DEMKE at the Official Reception

November 21, 1984

Your Eminence, highly esteemed metropolitan, and, evidently I can now call you, beloved Brother Aleksiy in the Lord,

Your Graces, worthy fathers, dear brothers and sisters in Christ,

Allow me first of all to thank you for the good wishes you just addressed to our Church, our people and our country. I am sure these good wishes will be received with joy when we convey them at home.

I would like to avail myself of this solemn occasion to thank you all for your cordial hospitality accorded us in Zagorsk and everywhere we journey to. I beg you to convey our gratitude to His Holiness Patriarch Pimen.

I am full of gratitude to God for the fact that the confidence and mutual understanding between our Churches have grown to such an extent that we were able, during our present conversations, to discuss really complex questions. We spoke of spiritual ministry in our Churches, and we all know how complex this problem is. When we consider ministry in our activities—in prayer, in leading divine services, and in giving spiritual guidance—we recognize in it the Spirit of the one and the same Lord.

It seems to me, however, that we lack theological conceptions to express this spiritual knowledge in words. We will need many more conversations to achieve this end. Also of importance for us was the fact that we held these bilateral conversations in the context of universal ecumenism, by discussing the Lima Document.

The more the Churches exert effort for the benefit of unity, the more effective and authentic becomes the witness to peace borne by the Churches in the world. Thanks to God, we were able to establish sincere agreement between our Churches regarding theological substantiation of their witness to peace.

We also established that our Churches agree that their witness to peace must be realized in different political situations. In this sense the Evangelical Churches in the GDR especially welcome and support the round table conferences held by the Russian Orthodox Church as a follow-up and development of the ideas of the World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe".

The documents of the conversations also stress that our Churches jointly welcome the number of proposals advanced by the Warsaw Treaty states as steps towards universal disarmament.

The Bible shows the deep bond between peace and justice. We shall not be able to guarantee genuine peace to our countries without considering those countries which are suffering from hunger and economic injustice, and are technologically underdeveloped. Therefore, the members of our delegation were very happy when they read in your papers recently that Konstantin Chernenko, in his interview to the American ABC Television network, had said that those nations and regions not yet involved in the arms race should be excluded from it.

Our delegation had an opportunity to visit the Leningrad and Pskov regions. We saw not only interesting buildings and monuments of the past, but learned about the modern religious life of the Church. We were greatly impressed by our visit today to the St. Daniel Monastery in Moscow. We rejoiced most at seeing monks already residing there, who are helping with their prayers those works and plans that have been carried out yet. We know that you have envisaged and undertaken much for the celebration of the Millennium of the Baptism of Russ. I would like to mention that our communities are wholeheartedly taking part in the preparations, and we want to give our participation concrete expression.

In connection with this jubilee, I would like

EXHIBITIONS "RELIGIONS IN THE SOVIET UNION"

Every year the ecumenical contacts of the Russian Orthodox Church are broadening. In order to inform people about the life of our Church, exhibitions are arranged, one of which was held in Hungary during the VII Congress of the Lutheran World Federation (from July 22 to August 5, 1984). The exhibition was arranged in the premises of the Russian Orthodox Church of St. Sergiy of Radonezh in Budapest by the Publishing Department of the Moscow Patriarchate and was devoted to the life of the Russian Orthodox Church and its peacemaking.

The exposition, which was mounted by a staff member of the Publishing Department, V. Rozhdestvensky, occupied three rooms: the first two contained photo exhibits and displayed in the third were vestments, church requisites, and publications of the Moscow Patriarchate and other Christian Churches and religious associations in the Soviet Union. Also shown here were film slides and documentaries about Church life.

The opening of the exhibition on July 27, in which Archbishop Mikhail of Vologda and Veliki Ustyug took part, was attended by religious figures of Hungary and from the Soviet Union. The exposition reflected the beauty and inspiration of Orthodox divine service, the prayerful mood of the believers, and showed the peculiarities of church interiors. The photo-stands showed the peacemaking and ecumenical service of the Russian Orthodox Church. Archpriest Ioakim Babinets, Rector of the Church of St. Sergiy of Radonezh in Budapest, acted as the guide. Records of the Easter services played in the exhibition rooms served as a harmonious background.

The exhibition promoted living contacts and direct reception of information as testified by numerous references of the visitors who comprised many denominations. Among them were participants and guests of the Lutheran Congress; one of them, Desmond Kerael, Sweden, said: "I express sincere admiration for the exhibition which reflects the joy of Christian presence and stresses the friendship which unites in Christ."

* * *

to cite Martin Luther's words which became very important to us during the Lutheran celebrations: "We are not the ones to preserve the Church. Neither were our forefathers, nor will it be our descendants, but He Who was Such, and is even now, and will be Such, He Who said: *I am with you always, even unto the end of the world*" (Mt. 28. 20) (1539).

I wish you to be convinced of this in all your undertakings. The celebration of the Millennium of the Baptism of Russ is an ecumenical event in which I am sure Christians of all Churches will take part, because it relates to the whole of the Body of Christ, of which the Apostle Paul said: *Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it* (I Cor. 12. 26)

The exhibition "Freedom of Religion and Thought in the USSR" held at the House of Soviet Culture and Science in Helsinki on October 12-31, 1984, and organized by the Publishing Department of the Moscow Patriarchate, was a great success. The department was represented by Archimandrite Tikhon, Assistant Editor-in-Chief of *The Journal of the Moscow Patriarchate*.

The exposition comprised chronicle photographs, religious publications put out in our country by different Churches and religious associations, as well as Orthodox church requisites and vestments made at the workshops of the Moscow Patriarchate. Shown at the exhibition were the documentary of the World Conference of religious workers held in 1982 and slide films about different religions in the Soviet Union.

In connection with the opening of the exhibition a lively press conference was held on October 11 at the cultural centre for the correspondents of the principal newspapers. The head of the information service of the Evangelical Lutheran Church of Finland, Heikki Kasanen, said: "I am confident that the exhibition will help to consolidate friendship between our Churches and peoples. Similar exhibitions should be also arranged in other cities of Finland." A dinner in the evening was given in honour of the Russian Church delegation by representatives of the Lutheran World Federation and the Lutheran Church of Finland.

At the opening of the exhibition on October 12, speeches were made by Archbishop Pitirim of Volokolamsk and the Chancellor of the Ministry of Education of Finland, Jaakko Numminen. The ceremony was attended by the Mayor of Helsinki, Raimo Ilaskivi; members of the Soviet Embassy; Bishop Longin of Düsseldorf; Archpriest Bogdan Soiko, Superintendent Dean of the Patriarchal Parishes in Helsinki; Archpriest Maunu Sinnemäki, Head of the Department of External Church Relations of the Evangelical Lutheran Church in Finland; the Rev. Jaakko Launikari, a staff member of the department; Protospesbyter Aleksandr Karelin (Orthodox Church in Finland); Dean of the Dormition Cathedral in Helsinki;



October 22, 1984. Archimandrite Tikhon, Assistant Editor-in-Chief of "The Journal of the Moscow Patriarchate" being received by the Primate of the Autonomous Orthodox Church in Finland, Archbishop Paul of Karelia and All Finland, in his residence in Kuopio

Archpriest Georgiy Kilgast, Rector of the St. Nicholas Church in Helsinki (Patriarchal Parish); Elena Pavinskaya, secretary of the church council of the Protecting Veil Parish; staff members of the House of Soviet Culture and Science, businessmen, and representatives of the general public.

The exhibition drew the attention of the public at large and roused great interest as reflected in the press and TV. Among the visitors were Archbishop Dr. John Vikström, Head of the Evangelical Lutheran Church of Finland; Metropolitan John of Helsingfors (Orthodox Church in Finland), and Members of Parliament. It was viewed also by clergymen of the Lutheran and Orthodox Churches, theologians, students, members of theological circles, engineers, lovers of Orthodox music, schoolchildren, housewives and pensioners. About two thousand people who visited the exhibition said that what they had seen had changed their former opinion of the position of the Church in the Soviet Union which was based entirely on Western propaganda. The visitors highly appreciated the exhibition and said that it should be shown in other cities of Finland as well.

During their sojourn in Finland, Archbishop Pitirim and Archimandrite Tikhon paid a visit to the Minister of Education Gustav Björkstén; Archbishop of Turku and Finland Dr. John Vikström; Archbishop Paul of Karelia and All Finland, Primate of the Orthodox Church in Finland; Metropolitan John of Helsingfors; Pekka Silvola, head of the Finnish TV programmes, and Heikki Kastren, head of the information centre of the Lutheran Church.

On October 13 and 14, Archbishop Pitirim, Bishop Longin, Archimandrite Tikhon, and the

clergy of the Protecting Veil and St. Nicholas patriarchal parishes took part in the divine services held in the Church of the Protecting Veil on the occasion of its patronal feast.

On October 15, Archbishop Pitirim and Archimandrite Tikhon attended the reception at the Soviet Embassy; the reception was held by the Ambassador Extraordinary and Plenipotentiary of the USSR to Finland, V. M. Sobolev, on the occasion of the 40th anniversary of the establishment of friendly relations between our countries and the visit of a USSR government delegation to Finland.

While in Finland, Archimandrite Tikhon made a tour of the country. He visited the cities of Jarvenpää, Kuopio, Joensuu, and Kuhmojärvi; the New Valaam Monastery of the Transfiguration and the Lintula Convent of the Trinity; took part in divine services and press conferences, read papers on religion in the Soviet Union; met clergymen of Orthodox and Lutheran Churches, monks, nuns and members of the public. All these meetings were extremely cordial and testified to the great interest shown by the citizens of Finland in our Church and country.

The Publishing Department of the Moscow Patriarchate received a letter from Archbishop John Vikström of Turku and Finland, which says in part: "The exhibition of your Publishing Department attracted great attention and was warmly received by the public at large. I was very happy to get acquainted with the rich exposition under the expert guidance of Archimandrite Tikhon. I am confident that exhibition will serve to strengthen relations between our Churches."

L. K.

for the 300th Anniversary of the Moscow Theological Academy



The Founding of the Slavonic-Greek-Latin Academy

Patriarch Ioakim took Hieromonk Timofei on as a priest of his domestic chapel, allocated the three upper rooms of the printing house as school premises and picked 30 pupils from various estates. By January 1684 Timofei's school already had an enrolment of 91: 23 were studying the Greek "diastol" and 168—Slavonic. By July 1685 there were 200 pupils, of whom 54 seniors were learning Greek writing and reading and 146 juniors, Slavonic.

The founding of Timofei's school was an outstanding event in the history of Russian education. But this was still not a higher school. Timofei's school was opened under the printing house and for the printing house "so that learned and Orthodox men, not dissidents and schismatics, might edit and print books."¹³ The aims of the school were limited and, in any case, narrower than those tasks the need for accomplishing which was recognized both in the Orthodox East and in Russia. In order to open a higher school teachers were needed who were trained at a "proper" higher school. Patriarch Dositheus found such teachers in the Likhoudes brothers.

The Likhoudes brothers were born on the island of Kephallenia, which was then under Venetian rule: Joannikios—in 1633 and Sophronios—in 1652. As they tell about themselves in an extensive work entitled *Akos, or the Healing of the Poisonous Bite of a Snake*, they were initially taught by a venerable Kephallenian priest, after which their parents sent them to Venice, where

under the guidance of Gerasimos Vlakhos, later Metropolitan of Philadelphia, they studied Latin, Greek, philosophy and theology. Then the Likhoudes entered the University of Padua, and later, for 13 years, they were pedagogues.

In March 1683 the brothers arrived in Constantinople. There they stayed five months at the Jerusalem Metochion with Patriarch Dositheus. Just at that time the latter received a letter from Patriarch Ioakim of Moscow requesting that a reliable teacher be found and sent to Moscow. However, before making the offer to the Likhoudes brothers, Patriarch Dositheus decided to examine them. He demanded that they present him with a confession of faith. But this was not enough. Dositheus ordered them to preach sermons "from the ambo of the Patriarchal Cathedral". Convinced of the reliability of their Faith, he proposed that they go to Moscow as teachers.¹⁴

The Likhoudes arrived in Moscow only on March 6, 1685, i. e., a year and a half after they had left Constantinople. They were delayed by military operations in Moldavia, and then by the intrigues of Jesuits in Poland who were not in favour of an Orthodox theological centre being opened in Moscow.

For all the respect and trust which Moscow had for the recommendations of the Eastern Patriarchs, it was nonetheless decided to examine the Likhoudes, and on the ninth day after their arrival in the capital (March 15) they were asked to take part in a disputation with another aspirant to the academic chair—Jan Bielobodski, who had come from Poland. For their theme

Concluded. For the beginning see *JMP* No. 4, 1985.

the brothers chose the question of the moment of the transubstantiation of the Eucharistic elements at Liturgy. This choice of theme was not fortuitous. During their sojourn in Poland they had disputed this question with the Jesuit Rutka, so they were familiar with the problem. At the same time they probably felt that this theme was generating keen interest in Moscow. The main thing, however, was that the Likhoudes realized its full theological significance.

According to V. N. Lossky, "various periods enter the history of theological thought like dogmatic cycles of sorts in which some one aspect of Christian Tradition becomes extremely important as compared to others, and in which all topics of learning are to a certain extent treated in relation to some one question which becomes central for the dogmatic consciousness."¹⁵ Just as the Trinitarian, Christological and Pneumatological problems once generated heated debates among theologians and in society at large, in the latter half of the 17th century the question of the transubstantiation of the Eucharistic elements was in the focus of Christians' attention simultaneously in Western and Eastern Europe. This phenomenon was not fortuitous, of course. Amidst the confessional divergences between Catholicism and Protestantism the ecclesiological problem inevitably had to acquire particular importance, while the rationalism that was making deeper inroads had to concentrate its criticism on the question of the Eucharist as the focal point of ecclesiastical life, the hub and the living embodiment of the sacramental unity of the Church and the union of man with God.

One can readily understand the significance attached to the disputation on the moment of the transubstantiation of the Eucharistic elements with the participation of the Likhoudes, who had come to Moscow. Their brilliant victory in the dispute not only immediately consolidated their position in Moscow but also put them at the head of the adherents of the Orthodox doctrine. They received solid backing from His Holiness Patriarch Ioakim, who was concerned with "preserving the Eastern

Churches in all their piety in concord and unity with the four Patriarchs and their sees."¹⁶ All this in the long run greatly helped the Likhoudes to accomplish the task for which they had come to Russia, namely, to found a higher theological school in Moscow on firm Orthodox foundations.

The school founded by the Likhoudes was not very large initially. According to Feodor Polikarpov, one of the Likhoudes' first pupils, "they [the teachers] were instructed to live at the Monastery of the Epiphany, beyond Vetoshniy Ryad; the school was moved there from the printing house, and five first-class printing apprentices were placed under their tutelage, namely, Aleksei Kirillov, Nikolai Semenov, Feodor Polikarpov, Feodot Ageyev, Iosif Afanasiev, and Iov, a monk from the Monastery of St. Michael's Miracle in Chonae"¹⁷. It can be surmised that the Likhoudes immediately set to work with the pupils who were transferred to the Monastery of the Epiphany. However, since a larger school was planned from the very outset, it was decided to build special premises for it. On September 3, 1685, Patriarch Ioakim visited the Monastery of the Epiphany "to determine where to build a school to teach pupils Greek reading and writing".¹⁸

On December 12, 1685, Patriarch Ioakim donated an icon to the new school at the Epiphany Monastery, and thus December 25 (New Style) may be considered the foundation day of the Moscow theological school.

The wooden building constructed for the school was from the start viewed as temporary premises. In 1686 the foundation of a stone building was laid and it was completed by October 1687.

The move to the new building undoubtedly expanded the school's possibilities, but did not itself lead to any qualitative changes. So there are no grounds for drawing too sharp a dichotomy between the schools at the Epiphany and Saviour beyond Ikonnny Ryad monasteries, which are actually one and the same school. The claim that in 1688 the Likhoudes' school was reformed and renamed "the academy" has no basis in fact. Officially, it was still called

school, and unofficially it was dubbed "the academy".

It goes without saying that the Likhoudes' pupils should have gradually begun studying the liberal arts, beginning with "Greek reading and writing". It is wrong, however, to consider the school, during its period in the Monastery of the Epiphany, to have been primarily and preparatory, as the majority of its pupils had already spent four years at Timofei's secondary school. Moreover, at the Monastery of the Epiphany the Likhoudes had already begun teaching grammar, and with it, as is known, the liberal arts course opened.

The "academy" was divided into three classes, or as they are called in the account Book of the Patriarchal *Prikaz* (office), into three schools—the higher, middle and lower. Each class was subdivided into two departments.

The academic course opened with training in Russian reading and writing. It was a sort of preparatory class, which was called the "Russian school" or the "school of Slavonic reading and writing", where instruction was given by monitors who were former pupils of the printing house school, such as Feodor Nikitin, Maksim Grigoryev and Vasiliiy Ivanov.

In the lower school, or the "school of Greek reading and writing" the pupils learned Greek. In the middle school they took up grammar. In April 1688, the pupils of the higher school began studying rhetoric. In March 1690, Sophronios Likhoudes began teaching logic; and till August 11 read an extensive introduction to this science. Logic was followed by a course in physics, i. e., natural philosophy. Finally, in 1693—the eighth year of instruction—the Likhoudes began teaching poetics. They did not manage to read the next course—theology.

The Likhoudes taught grammar and poetics in Greek, and rhetoric, logic and physics in Greek and Latin. Textbooks written by the Likhoudes themselves were used at the "academy". On the whole, they followed the system adopted then at the University of Padua and other European universities.

It should be noted, however, that the Likhoudes did not follow the Western system blindly, but exhibited marked

independence in constructing disciplines in a number of instances. Most important was their critical reassessment of the material from the standpoint of the patristic Orthodox teaching. The course in rhetoric read by Sophronios was of great interest from this point of view. In explaining rhetoric to his pupils, Sophronios Likhoudes divides it into divine, heroic and human. "Rhetoric is divine," Sophronios says, "not that which is taught at school, but which is inspired by the Holy Spirit, the Almighty God, Who alone can make any infant a rhetorician..." The second type of rhetoric, the heroic, is found in the works of the Church Fathers. "The third type is human, but courageous, lofty and wise, filled with strength, juice, blood and grandeur." Sophronios goes on to say: "Rhetoric, therefore, is not what many believe it to be, the weaving of skilfully constructed phrases and periods, it is a river flowing from a great mind."¹⁹ In other words, for Sophronios Likhoudes, rhetoric is not a formal method of elocution which can serve evil as well as good, nor is it sophistry. Rhetoric is filled with profound moral content. Its source is the Holy Spirit.

The Likhoudes, as we have already noted, did not manage to read a course of theology at the school they had founded. This, however, did not change the theological direction and nature of the Slavonic-Greek-Latin Academy, which was under the jurisdiction of the Patriarch of Moscow and was designed to train first and foremost theologians capable of reading the works of the Church Fathers, translating theological and liturgical literature, and working as qualified editors.

According to I. E. Zabelin, instruction at the Slavonic-Greek-Latin Academy, just as at the Western universities of that time, consisted in "reaching and spreading ecclesiastical erudition." "The prime task of the sciences being taught," he writes, "was the comprehension of the Faith, the correct, i. e., Orthodox, understanding and interpretation of Holy Scripture and of the Church Fathers. From this proceeded another task—the dissemination of the Faith, the enlightenment of the Christian flock with the teachings of the

faith; at the same time preserving Orthodoxy and defending it from heresy... All the liberal arts were geared exclusively to these tasks and very gradually educated and trained learned representatives of the Faith—preachers, rhetoricians and dialecticians capable of reading, translating, explaining and proving the truth of the holy teaching and the sacred books... In no way did the liberal arts extend the bounds of knowledge in the direction of the so-called external wisdom.”²⁰

In his “Demonstration of the Truth” Starets Evfimiy describes the composition of the student body at the academy as follows: “Some of the students are priests, hierodeacons and monks, others are princes, stolniks and men of every rank in the capital city of Moscow”.²¹ Among the students mention is made of the most aristocratic families—the Princes Odoevsky, the son of Prince Boris Golitsyn, and the children of Timofei Savelov—close relatives of the Patriarch. Alongside them studied Petr Stepanov, a “stableman’s son”, and “Mishka” Mikhailov, a baptized Tatar, who, incidentally, was later sent to Venice “to complete his studies”.²²

The ecclesiastical and secular authorities took measures aimed at heightening the academy’s role in training the clergy. Decrees were issued in 1708 and 1710 to increase the number of representatives of the clergy in the student body.²³ By a decree put out in 1721 priests were ordered to sign a document agreeing that their children once in the academy would remain there till they completed their course of studies.²⁴ A decree was issued in 1723 ordering “young monks to be gathered from all the monasteries and trained in some of the arts taught at the Slavonic-Greek-Latin School.”²⁵ In 1728, of the 360 students at the Academy, 120 were representatives of the clergy.²⁶ There is no information about the ordinations of students till late 17th century. In 1727 one fourth of the graduates from the academy were ordained.²⁷

In 1694, the Likhoudes brothers were forced to leave the academy because of enemy slander. Their posts were taken by Feodor Polikarpov and Nikolai Semenov, their former pupils. Naturally

they were incapable of fully replacing the Likhoudes.

In 1701 teachers from Kiev arrived at the Moscow Academy and the character of the school changed. The teaching of Greek ceased and Latin took its place. The academy was no longer called Greek, or Slavonic-Greek-Latin School but Latin, or Slavonic-Latin School.

Enhancing the role of the Latin language and a Latin education at the academy was inevitable. The intensified Protestant and Catholic propaganda in the Petrine era forced Russians to study in greater detail the arguments being advanced against Orthodox teaching, and also the theological potential of non-Orthodox religions. However, the one-sided orientation towards a Latin education was undoubtedly not in the interests of Orthodoxy in Russia and posed a serious threat to its purity. That is why the Church authorities soon felt the need to restore the balance that had been upset and to return to the former system of Slavonic-Greek-Latin education.

Sophronios Likhoudes, who arrived in Moscow from Novgorod in 1707, was retained to open a Greek school. Sophronios’s school was housed away from the academy, at the Kazan Podvorye, in Vetoshniy Ryad. However, in 1725 (after Sophronios had left it) it was transferred to the building of the Slavonic-Greek-Latin Academy. By the resolution of the Holy Synod of February 1726 it was placed under the jurisdiction of the rector of the academy, and became one of its schools. Thus, the academy again combined the three schools—Slavonic, Greek and Latin—and, in accordance with this, was again officially called Slavonic-Greek-Latin School.

The founding of the Slavonic-Greek-Latin Academy was the result of tireless efforts and numerous attempts to create a “proper” theological school in Russia. However, it emerged neither earlier nor later than the time when the Russian Church, society and the state fully realized the need for it and when all the necessary prerequisites for this had arisen.

With the founding of the academy education in our country was on a par with that offered at West European uni-

universities. It took Pyotr Postnikov, a pupil of the Likhoudes who had not finished the entire academic programme, only two years to receive the degree of Doctor of Philosophy and Medicine at the University of Padua with the right to teach these disciples and confer the same scholastic degrees on others. Another student of the Moscow Academy, Hieromonk Palladiy Rogovsky became Doctor of Philosophy and Theology in Rome at about the same time.

The Slavonic-Greek-Latin Academy did, however, differ substantially from Western universities; it was an Orthodox school, its character being determined not by scholastic Thomism or the speculative rationalism of the Protestants, but by the living patristic teachings. To establish and cement the Orthodox character of the school, our Church had to struggle intensively against tendencies in ecclesiastical society itself that were alien to Orthodoxy, as well as against Catholic and Protestant sects.

Born in the struggle against heresies and alien influences, the Moscow Theological school became not only a luminary but a pillar of Orthodoxy in Russia.

An enormous role in the founding of the academy was indubitably played by the Likhoudes brothers, who, by virtue of their profound knowledge, purity of Orthodox convictions, great industry and dedication to their cause, proved equal to their tasks. They followed in the steps of other great teachers—the brothers Sts. Cyril and Methodius, Equal to the Apostles, the great Enlighteners of the Slavs.

As a theological school, the Slavonic-Greek-Latin Academy, in view of the significance which the Orthodox Church had in the life of Russian society, could not but have a deep impact on the entire spiritual and cultural life of Russia at that time. By training instructors and creating a system of education, it contributed to the advance of education, both ecclesiastical and secular, in the country. Inevitably and necessarily, it produced not only clergymen, but also public figures and statesmen, not only theologians but also philosophers, scholars and poets. Among its alumni were such outstanding figures as Mikhail

Vasilievich Lomonosov; the poet Karion Istomin; the poet and diplomat Antiokh Dimitrievich Kantemir; the talented Russian mathematician, Leontiy Magnitsky; and the first Russian Doctor of Medicine Pyotr Vasilievich Postnikov.

The significance of the founding of the Moscow Theological School was not limited by national bounds. The Slavonic-Greek-Latin Academy's student body included Greeks, Georgians, Poles, Lithuanians, and men from Macedonia and Transylvania. The Likhoudes intended to translate their grammar book into Georgian. Thus, it can be said that the Slavonic-Greek-Latin Academy lived up to the expectations of the Eastern Patriarchs, who had contributed greatly to its institution, and it became a focus of theological education of truly pan-Orthodox significance.

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21. M. Smentsovsky. *Op. cit.*, p. 71.
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23. *Ibid.*, p. 144.
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On the Life and Theological Heritage of St. Gregory Palamas, Archbishop of Thessalonica



Not counting the last dogmatic debate at the Council of 1358, at which St. Gregory was canonized, the debate on "Essence and energies" started in 1350 began to shift to the literary sphere. This was largely furthered by the fact that Emperor John V Palaeologus (he ruled with interruptions from 1341 to 1391), who had turned Catholic in 1369, had long prior to this ceased taking an interest in the Church's internal affairs, whereas in keeping with tradition, ecclesiastical issues could not be resolved without the participation and endorsement of the emperor.

In the 14th century the following wrote in defence of Palamas: Hieromonk David Dishypatos (*Homily on the Blasphemies of Barlaam and Akindynos*); Patriarch Philotheus Kokkinos (the 14-volume *Against Nicephorus Gregoras*); Emperor John Cantacuzene (a refutation of the essay by John Cyparissiotis *The Crimes of Palamites*, *A Refutation of Prochoros Cydones*, *A Refutation of Isaac Argir*, an apology of Palamas's teachings intended for the Legate of Pope Innocent VI, Paul of Smyrna, "the Latin Patriarch of Constantinople"); Metropolitan Theophanes of Nicaea (reply to Paul of Smyrna); Nilus, Gregory's successor on the See of Thessalonica, Nicholas Cabasilas who was also Archbishop of Thessalonica (†1371); and, finally, Metropolitan Philotheus of Selymbria who wrote *A Dialogue on Dogmatic Theology*—a drama featuring Barlaam, Nicephorus Gregoras, Palamas, Akindynos, Philotheus Kokkinos and a "chorus of Sophists".

In the 15th century, Palamas's ideas were developed by Joseph Vriennii, Bishop Mark of Ephesus (a refutation of the book by Manuel Calecas *On Essence and Energies*, and a defence of Palamism at the Council of Florence), and Patriarch Gennadius (George) Scholarius. Those who wrote against Palamism were Hieromonk Niphon, George Lapithos, Patriarch John Cale-

cas of Constantinople, Patriarch Ignatius of Antioch, Bishop Matthew of Ephesus, Hieromonk Prochoros Cydones (*On Essence and Energies* in six volumes), Theodore Dexios and Isaac Argir, as well as exponents of the union: Demetrios Cydones (the great Logothete); John Cyparissiotis (the aforementioned *The Crimes of Palamites*, and also *An Exposition of Theological Principles* in ten parts), and the Catholic Manuel Calecas. Disputes "on Essence and energies" continued right up to the fall of Byzantium.

The teaching of St. Gregory (after his death) met a cruel, well-versed critic in the person of Hieromonk Prochoros Cydones, of Mount Athos; he was an expert in Western theology and a translator of Thomas Aquinas into Greek. Patriarch Philotheus and his bishops were evidently in no position to follow his train of thought when he alone came out against everyone at the Council of 1368: they were more accustomed to testimony "from Holy Scripture" and "quotations from the Holy Fathers", while Hieromonk Prochoros Cydones used "his own reflections, evidences and Aristotelian syllogisms".¹⁸

As was the case in the dispute between Palamas and Nicephorus Gregoras, no controversy between the Council Fathers and Prochoros Cydones took place. Preparing for the canonization, the Council set about examining documents testifying to the life of St. Gregory and the miracles of healing he had wrought during his lifetime and after his death. Cydones did not attend this last session.¹⁹

All the subsequent criticism of Palamism revolves round the aforementioned arguments of Cydones. However, approximately a hundred years later Patriarch Gennadius (George) Scholarius (circa 1405-circa 1468), another Byzantine Thomist and the head of the Orthodox opponents of the Florentine Union, advanced a no less convincing philosophical substantiation of the teaching on Essence and energies.²⁰

The distinction between Essence and energies, Scholarius writes, is not entire-

Concluded. For the beginning see *JMP* No. 2, 3, 4, 1985.

ly real and not entirely mental: a totally real distinction would destroy God's simplicity, while a purely mental dichotomy "would make our theology empty and superfluous". Each Divine action "is some special reality in God, one understands reality in the weaker sense of the word, inasmuch as it is obvious that for a mutual demarcation of secondary mental concepts it is mandatory that there be something real also in the reality designated by them." ²¹

In the 20th century the Greek theologian, Kh. Andhrutsos, in his book *Dogmatics of the Orthodox Eastern Church* sets forth the teaching on Essence and energies according to Scholarius: "A true understanding of the Divine properties lies somewhere between their actual and nominalistic understanding; they are neither opposite distinctions in God's Essence nor empty names, but our subjective conceptions of the actual attitudes of the infinite God to the finite world." ²²

The arguments of Scholarius did not stop the opponents of the teaching on the energies. Severe criticism of Palamas's teaching from the standpoint of rationalist, particularly Thomist and Neothomist Western theology continued right up to the mid-20th century, when the rebirth of Palamism in the writings of Orthodox theologians led to a gradual realization of the circumstance that the concept of energy in St. Gregory Palamas does not at all correspond to the Thomist understanding of "action", despite the terminological identity ("action" is a translation of the Greek "*energeia*"). In the perception of the Byzantine theologian, this concept was filled with mystical-symbolic and moral meaning and proceeded from the domain of reflective truths about the Godhead to the domain of supra-conceptual dogmata of faith. ²³ Therefore, Patriarch Genadios Scholarius "proved" something quite different from what St. Gregory meant. The concept of salutary and saving actions of God in the world preserves even without proof the incontrovertible force of experimental testimony of the fact that in our visible, material world an invisible, eternal and uncreated meaning manifests itself through pure hearts.

The teaching on the saving energies of God appeared not as the fruit of interpretative theologizing, but as a fresh link in the everlasting history of spiritual Revelation. ²⁴ It grew in the greenhouse of faith, in the cherished and silent depth of the world of prayer, whose bastion has always been the righteousness of ascetics and holy monks. The Tabor Light, the *Synodicon* says on Orthodox Sunday, is "the unspoken glory of the Godhead, the eternal glory of the Son, the Kingdom of God, and the true and beloved Beauty." This confession of love for God can be considered the real behest of St. Gregory Palamas, the essence of his teaching.

It seems to us that St. Gregory would hardly be stirred by the philosophical refutation or proof of his teachings that followed. "Each word struggles against any other word," he tells a disciple at the beginning of the *Triads*, instructing him to rely only on fact and experience, "i. e., it is impossible to invent a word that would vanquish conclusively and not know defeat, which the Hellenes and those whom they consider wise men proved, constantly refuting one another with seemingly stronger oral proofs." It is not coincidental that in the debate with Nicephorus Gregoras in 1355 Palamas passed over the masterful arguments of his opponent. St. Gregory candidly said that he was fighting not over words, but "over dogmata, i. e., facts" (*peri dhogmaton kai pragmaton*); ²⁵ for him dogma was a part of Church life.

Thanks to Cantacuzene's victory over the Zealots, ²⁶ St. Gregory was able in 1350 to accede to the See of Thessalonica and immersed himself entirely in pastoral ministry. It was interrupted only from March 1354 to the spring of 1355, when, as a result of the unexpected seizure of the port of Gallipoli by the Turks, he fell captive to them. Mention is made of his meetings with Christians living under Turkish rule, about a debate with certain Chiones (according to one theory these were "Sionites"—Karaims, Judaic Tatars ²⁷) and of his missionary work among the followers of Islam. Gregory Palamas's freedom was procured either by the Serbian king, in whose sphere of influence Mount Athos was at the time, or perhaps by the recently overthrown Canta-

cuzene, whose daughter Theodora had married Emir Urkhan in 1345. If the latter supposition is true, further proof of St. Gregory's political independence can be seen from the fact that as early as the summer of 1355 he returned to Thessalonica with citations issued to him by Cantacuzene's enemy, Emperor John V.

In the collection of *Homilies of St. Gregory*, which encompass practically the entire liturgical year, there is virtually no trace of debates about Essence and energies. These *Homilies* are rich in pastoral instruction and depth of living interpretation of Holy Scripture. The skill of St. Gregory as an interpreter of holy symbolism is striking on each page of his *Homilies*. He understood the task of the exegete to be the translating of the letter into the spirit. "There are some boundaries of the sea," he said, "where great beasts—whales—live; therefore, those who sail in these waters install small bells on their ships to frighten the beasts away with their ringing. The sea of our life gives rise to many, more horrible, beasts; I am referring to the vile passions and their masters—the evil demons; a certain Ship, the Church of God, plies this sea. But instead of bells she has spiritual mentors, so that with the holy ringing of their teachings she may chase away the spiritual beasts.... And we, diligently translating the letter into the spirit, will ring for you in the spiritual sense" (*Homily 13*). St. Gregory always spoke about the most crucial things for the city's every-day life: about abstinence and the fight against licentiousness and greed, about helping the poor, and about the need for peace, labour and unswerving aspiration to God. His homilies are full of questions, ejaculations and direct addresses to his listeners. The frequent quoting of Holy Scripture helps one to understand that there is nothing as contemporary and topical for man in his every-day life as the biblical and Gospel words and images. They illumine man, and in their light man is restored as an integral being created by God with wondrous wisdom and designed to love God.

St. Gregory's fame as a healer, protector and intercessor of the city of Thessalonica and its environs grew

after his death, which came on November 14, 1359. Manifested was the miracle-working power of his remains, which had been placed in the Cathedral of St. Sophia in Thessalonica, and of his icons which had been painted during his lifetime.²⁸ The Lavra of St. Athanasius on Mount Athos, where St. Gregory lived, also became a shrine. In 1368 Patriarch Philotheus and the Council gave their blessing to the veneration of the new saint in the Great Church of St. Sophia at Constantinople, whose example of venerating St. Gregory Palamas spread to other churches in Byzantium and throughout the Orthodox world. It was then, as still another reminder of the Feast of the Triumph of Orthodoxy, that it was decreed to celebrate the Feast of St. Gregory on the Second Sunday in Lent.

NOTES

18. The *Council Tome*, against Hieromonk Prochoros Cydones, who adhered to the convictions of Barlaam and Akindynos, which speaks not only of the sanctity of Gregory Palamas, but about the fact that in keeping with a decision of the Council, the observance of his yearly feast was established. PG 151, 699 B.3.

19. *Ibid.*, 713 C.

20. Patriarch Gennadius (George) Scholarios. To Kir John, who inquires about the expressions of the Blessed Theodore Grapt over which the empty-headed Akindinists are in an uproar, and also concerning what they are fabricating regarding the Holy Spirit. Georges Scholarios. *Oeuvres complètes*. Paris, 1930, Vol. III, pp. 225-226.

21. Concerning the manner in which God's actions are distinguished from one another and from God's Essence, Whose actions they are and in Whom they abide. *Ibid.*, pp. 235-239.

22. Kh. Andhrutsos. *Dhogmatiki tis orthodoxou anatolikis Ekklesias*. Athens, 1907, p. 44.

23. V. Lossky. "The Mystical Theology of the Eastern Church". *Theological Studies*. Moscow, 1972, pp. 8, 39, 41-42, 49; V. Lossky. "The Palamite Synthesis". *Ibid.*, p. 197.

24. G. Florovsky. "St. Gregory Palamas and the Tradition of the Fathers".—In: G. Florovsky. *Bible, Church, Tradition. An Eastern Orthodox View*. Belmont (Mass.). 1972, Vol. 1, p. 111.

25. *Council Tome*... [1351]. PG 151, 725a.

26. The Thessalonican Zealots, a party of tradesmen and petty urban owners which based itself on the might of the navy, had little to do with the religious Arsenite Zealots who were fighting for the authority of the Church in worldly matters.

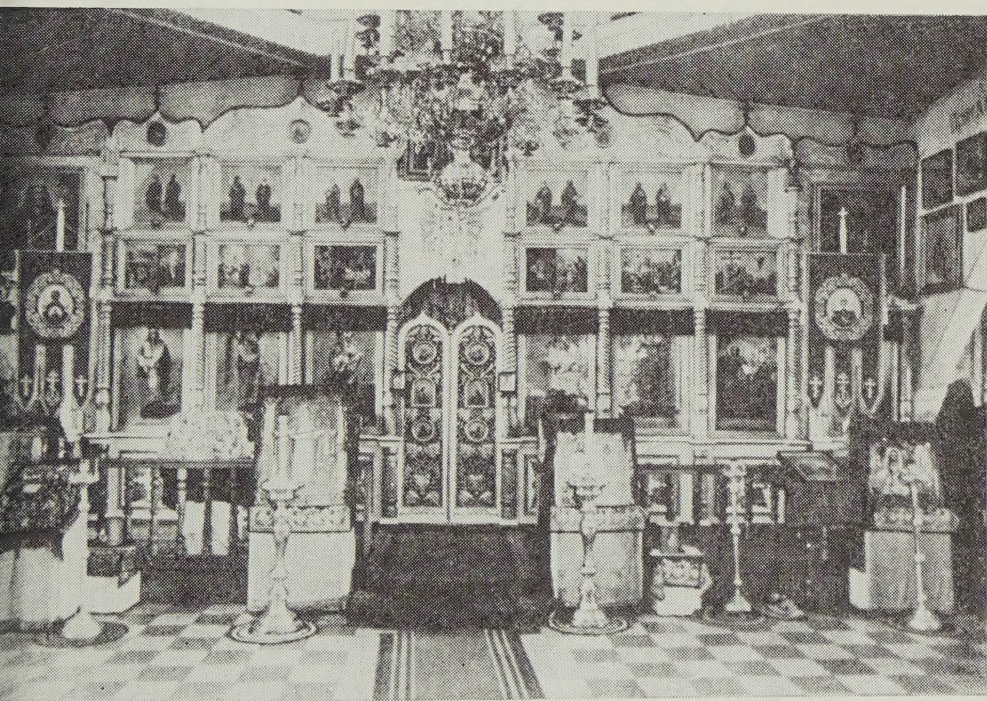
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28. Philotheus. *Encomion*, 647 AB.

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